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जीवराज जैन ग्रन्थमाला परिचय

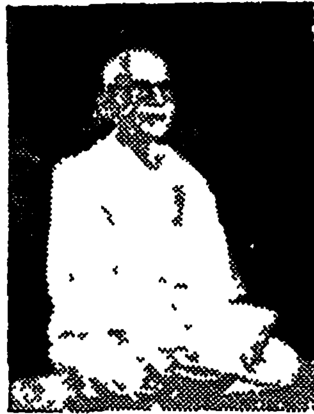
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स्व ब्रह्मचारी जीवराज गौतमचंदजी दोशी
सस्थापक, जैन सस्कृति सरक्षक सघ, शोलापूर

GENERAL EDITORIAL

In this brochure are presented eight essays on different aspects of Jainism The Anekānta attitude is really the saviour of philosophical positions which are being pushed to the brink of extinction by extremists Syādvāda and Nayavāda, the two wings of Anekānta, are the effective instruments for bringing out the secrets of reality by reconciling extreme alternatives Jainism accepts both Spirit and Matter as real The spirit or Ātman has been subjected to deeper analysis in the three-fold distinction of *bahir–*, *antar–* and *parama-ātman* It is an embodiment of knowledge, the fivefold classification *(mati, śruta, avadhi, manahparyāya and kevala)* of which is of special interest for an epistemologist The concept of Kevala-jñāna envisages an ideal type of knowledge for the functioning of which there are no temporal and spatial limits Karma, as conceived in Jainism, is a subtle variety of matter which is in association with spirit from beginningless time It has evolved itself into an automatically functioning Law and shapes the destiny of the spirit It is by the termination of the Karmic association through austere life and self-concentration that the Ātman passes through various stages of spiritual progress *(guṇasthāna)* and attains its innate nature, the fullest effulgence of knowledge This course of progress is the veritable path of religion, full of rigorous discipline in thought, word and act this constitutes the ethical code of Jainism, based on Ahimsā which is the highest criterion for judging the mutual relations in the realm of living beings It is by correctly understanding reality and by leading the life of self-discipline, according to the stage to which one belongs, that one realizes the highest spiritual status, *summum bonum*

Thus it will be seen how these essays, though independent in themselves, have an inherent connection between them They give us in brief the Jaina View of Life and should enable

readers to appreciate an important undercurrent of India's philosophical heritage.

Dr T G. Kalghatgi is a keen investigator in philosophy. It is extremely good of him to have brought his equipment in the philosophical study to bear upon Jainism in its various aspects We are thankful to him for giving this volume for publication to the Jīvarāja Jaina Granthamālā.

Within a short time after the death of our earlier President, Shriman Gulabchand Hirachandaji (on 22–1–1967), the Sangha suffered an irreparable loss (on 23–6–1968) in the sad demise of Shriman Manikchand Virachandaji who worked hard for the Sangha from its inception His zest for life, courage of conviction and firm actions were a strength to the Sangha

We are grateful to our President, Shriman Lalchand Hirachandaji for his enlightening guidance in all our deliberations Heavier responsibilities have devolved on the broad shoulders of Shriman Walchand Devchandaji who is helping us in every way for the progress of the Granthamālā. We are so thankful to him

Kolhapur — **A. N. Upadhye**
Jabalpur — **H. L. Jain**
Varanasi — **Kailaschand Shastri**

Preface to the First Edition

Man is 'homo sapiens' He has built civilizations and destroyed them too Magnificent empires were built, mighty in their day It was difficult to doubt their power. But their day is done and their courts 'the lion and the lizard keep'. We have seen the phenomenal advancement of science in our own day As we gaze at the incredible rapidity of scientific progress we are losing touch with the spiritual side of man. We are on cross-roads of life, between two worlds, 'one dead and the powerless to be born'. We see everywhere social and political chaos There is distrust and frustration, and for a decade or more we have lived on the brink of another world war more disastrous than the earlier too, which would mean total destruction of human race Whether it would mean *pralaya* we do not know But when it comes we can only see the broken bits of civilization, if we are to survive this catastrophe And all this is due to a wrong approach to the understanding of the problems of life and experience A new kind of a materialism is being emphasised today wherein we pay exclusive attention to material comforts and ignore the higher values But to understand life and nature we have to transcend the narrow partial points of view and adopt a synoptic view of life We have to realize that others' points of view have also to be considered and respected Dogmatic approach of looking at the problems leads to intolerance and then to violence Jainas have preached the synoptic view of life in their theory of Anekānta It emphasises the catholic outlook towards life. Intellectual non-violence, respect for other points of view are the key-note of this doctrine, and that would be a panacea for all the ills of our social and political life today Jainism is an ancient religion which prevailed even before Vardhamāna Mahāvīra, the twenty-fourth and Pārśva the twentythird Tīrthaṅkaras It is a pre-Aryan religion coming from the Śramana current of thought, and Śramaṇa thought was prevailing in India long before the Āryans came to this country. The

antiquity of Jainism as reflecting the Pre-Aryan thought of the upper class of North-Eastern India has now been established beyond dispute Jaina tradition is unanimous in making Ṛṣabha the first Tīrthaṅkara as the founder of Jainism Long before the Āryans reached the Ganges or even Sarasvatī, Jainism, had been taught by prominent saints or Tīrthaṅkaras, prior to the historical twentythird Pārśva of the eighth or ninth century B C Many Western scholars like Jacobi, Vincent Smith, Furlong and Zimmer have accepted the Pre-Āryan prevalence of Jainism. Radhakrishnan accepts the view that Jainism prevailed in India even before Pārśva and Vardhamāna, the last two Tīrthaṅkaras Hiralal Jain has interpreted the mention of Keśi and Keśi Ṛṣabha in the Ṛgveda as referring to the first Tīrthaṅkara. When Buddhism arose Jainism was already an ancient sect with its strong hold near about Vaiśālī which was visited and admired by Buddha.

The Anekānta outlook of the Jainas pervades their entire philosophy and life The whole texture of Jaina philosophy and ethics is woven in the Anekānta attitude We have accordingly analysed in this treatise some of the conceptions in Jaina philosophy and ethics as reflecting the Anekānta outlook Jīva has been considered from the noumenal and the phenomenal points of view From the noumenal point of view it is pure and perfect, and from the phenomenal it is the agent and the enjoyer of fruits of Karma Our experience can be graded into levels as the sense and the supersensuous experience Jīva in its empirical existense is involved in the wheel of Saṁsāra through the Yoga (activity) This involvement is beginningless, though it has an end The end is freedom from the wheel of life and the attainment of Mokṣa For this we have to remove the Karma that has accrued to the soul The Jainas have worked out an elaborate theory of Karma almost making it a science The Anekānta view pervades the analysis of Karma Karma is substantive force It is material in nature It consists of fine particles of matter which are glued to the soul as soot to the surface of the mirror. The influx of Karma leads to bondage

of Jiva to the wheel of life This bondage of soul to Karma is determined by the i) nature *(prakṛti)*, duration *(sthiti)*, intensity *(anubhāgha)* and quantity *(pradeśa)* of Karma Karma has its psychological aspect also in the Bhāva-karma.

Moksa is to be achieved through the triple path of right intuition, right knowledge and right conduct. The belief in the Tattvas is the right faith, knowledge of the real is right knowledge and freedom from attachment and aversion is right conduct The path of virtue is the path which leads to self-realization The five Vratas are fundamental for the Jainas However, the practice of the Vratas and the ethical life have been graded in two levels as duty of a *muni* (ascetic) and the life of *śrāvaka* (lay follower) The purpose is to realize the highest gradually and with ease In this analysis of ethical concepts we find the application of the spirit of Anekānta The same can be found in their interpretation of Ahiṁsā as an ethical principle. The Jaina attitude to the conception of God expresses the spirit of Anekānta The Jainas are against the Theistic conception of God But each soul in its pure and perfect form, is divine Still the Tirthaṅkaras are worshipped not because they are gods but because they are human, yet divine — to be kept before us as ideals for emulation Apart from the worship of the Tirthaṅkaras, we find a pantheon of gods as a social survival and a psychological necessity

Life is to be considered as a struggle for perfection. We do not get ready-made views We have to look at life through manycoloured glasses and as a "vale of soul making" This is the picture of Jaina outlook on life as presented in this book It may, perhaps, give a discrete picture The purpose has been to see some of the problems in the light of synoptic point of view as expressed in the Anekānta.

The metaphysical elements of Jainism have not been discussed in detail as the main object of this work has been to present the Jaina view of life, However, principle of *āśrava*, *bandha*, *samvara* and *nirjarā* have been incidentally woven in the texture

of the scheme while describing the entanglement of the soul in *saṁsāra* and the efforts to attain Mokṣa Jīva and Mokṣa are the prius and the end of the noumenal world We have studied them at length.

This problem has been engaging my attention for some time past, and it has developed in the form of this book at the inspiration and guidance of Dr. A. N. Upadhye of Kolhapur. I gave a synopsis of this work in my talk at the Jaina Boarding at Kolhapur during the Paryūṣaṇa festival in 1963 I have made use of two chapters from my earlier book—*Some Problems in Jaina Psychology* I am grateful to the Registar, Karnatak University, Dharwad for permitting me to use this material from my previous book. I have incorporated in this book some of my articles already published in different philosophical Journals by retouching them here and there to form a part of this book

I am grateful to the Editors and Publishers of these Journals for their permission to use my articles in the book I must express my gratitude to the late Professor Charles A Moore, of the University of Hawaii, Honolulu (U. S A) for permitting me to use my article *The Doctrine of Karma in Jaina Philosophy* published in *Philosophy East and West*, a Journal of Oriental and Comparative Thought, Volume XI, Numbers 3 and 4 July, October 1965. I have intended, in this book, to weave out some of my papers published earlier so as to bring out a coherent picture of the Jaina view of life as expressing the Anekānta outlook. I must express my sense of profound gratitude to Dr. A. N Upadhye for all the encouragement and guidance he has given me. I thank the authorities of the Jaina Saṁskṛti Saṁrakṣaka Sangha, Sholapur, for publishing this work I thank my colleague Shri S R Gunjal, M A, M Lib Sc for assisting me in going through the proofs.

Dharwad
31-3-69

T. G. Kalghatgi

Preface to the Second Edition

I have pleasure in presenting the second edition of the *Jaina View of Life* I am grateful to the scholars of the Jaina Studies for their kind appreciation In this edition I have revised some portions of the papers included in the first edition I have added the following Papers in this edition— 1 *Right Understanding -Some Hurdles,* published in *Studies in Indian Philosophy* (L D Institute of Indology, Ahmedabad 1981) and 2 *Jaina Mysticism* published in the *Proceedings of The Indian Philosophical Congress* 1961–1965

I am grateful to The Jaina Saṁskṛti Saṁrakshaka Sangha, Sholapur for having got the book published in the second edition I sincerely thank M/s Manohar Printing Press, Dharwad specially Shri Ravi Akalwadi, for the careful and fine printing of the book

'Ratnatraya'
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Dharwad 580008
20-2-1984

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JAINA VIEW OF LIFE

CHAPTER I

SYNOPTIC PHILOSOPHY

1. Plato and Aristotle have traced the beginnings of Philosophy to the feeling of wonder which arises in the mind of man when he contemplates on the nature of things in the world[1] But wonder at the level of primitive men is in the instinctive stage and does not give rise to higher speculation It is only at a higher level when man has gained command over nature does philosophy begin It is the fruit of society's maturer age As Hegel said, philosophy makes its first expresssion when experience and thought have fully matured in their process. The owl of Minerva does not start upon its flight till the evening twilight has begun to fall

Philosophy is a reflection on experience in order to comprehend the ultimate reality We may say it is a synoptic view of life It is, in the lines of Mathew Arnold, to see life steadily and to see it whole. In a narrower sense it is an academic pursuit of the solutions of the ultimate problems of life.

Philosophy is not merely an unusually obstinate effort *to think consistently*, not a construction of a super-structure of thought, nor is it a mere collection of noble sentiments For Plato and Bradley philosophy was the knowledge of reality, of that which is For the Logic Positivists the function of philosophy is only linguistic analysis Philosophy, however, would not be complete except as a synoptic view of life, as a world view In this sense alone can philosophy be a guide to life

In India, philosophy was and has been well grounded in life It has permeated the lives of the people It has never been a mere academic pursuit nor a luxury of the mind It was

1 Aristotle *Metaphysics*, *i*, 2

intimately connected with life It is to be lived *Muṇḍaka Upaniṣad* speaks of 'Brahma Vidyā' as the basis of all knowledge[2] Kauṭilya makes philosophy the lamp of all sciences. Philosophy has been called *darśana* in the sense of the spiritual perception and vision of the seers, and the highest triumphs of philosophy are possible only to those who have achieved in themselves a purity of the soul[3]

Realization of the Ātman is the highest end in Philosophy[4] there is no other way In this sense, philosophy is *darśana* and intimately connected with life.

2 Philosophic enquiry has proceeded in two directions : i) The first uses *a priori* and deductive methods It is analytic in approach and is the way of the rationalists ii) The second adopts inductive methods and is the empiricist way In ancient Indian thought, philosophic speculation relied on Śruti and Smṛti

The course of philosophy has been long and arduous From Plato and the Upaniṣads to the present day, philosophers have sought to find solutions to the perennial problems of philosophy, and by pursuing the one way or the other have reached either the summits of speculation removed from human experience, or have ultimately faced the impossibility of metaphysical speculation

i) We may first consider the *a priori* approach to the study of philosophy In western thought, deductive and *a priori* methods were first used by Parmenides and his desciple Zeno, who made, for the first time, a distinction between sense and reason. The Philosophic speculations of Plato were largely based on *a priori* methods. He abstracted sense from reason and built a world of ideas independent of the physical world In the

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2 *sarva-vidyā-pratiṣṭhā*

3 Radhakrishnan (S) *Indian Philosophy*, Vol I, p 45

4 *Bṛhadāraṇyaka* II IV-5 *ātmā vāre dṛṣṭavyah*

Middle Ages of Europe, philosophy was sustaining itself under the shadow of theology and Aristotle's deductive methods In the modern Age, Descartes and Spinoza built systems of rationalism From *cogito ergo sum* he went on to heaven and looked at the physical world with confidence, which is, indeed, a way far removed from that of common sense Descartes split the world into two substances distinct from each other and postulated a God separate from each of them Spinoza's task was to establish a connection between God and the world on the basis of mathematical deduction The result is, Spinoza's Substance became a lion's den to which all tracks lead and from which none returns In Hegel and Bradley we go much further away from common sense We see the super-structures of philosophic speculation, and we are left in the world of appearance only to gaze at the ivory towers in which these philosophers lived Thus the *a priori* speculative method led us far from the madding crowd to the dizzy heights of the 'Absolute'.

In India, we were saved from the separation of the speculative and the practical, because philosophy, with us, is essentially spiritual it takes its origin in life and enters back into life "[5] In Śaṃkara we come to a great speculative system Still, we do not feel ourselves strangers here, as we are not cut off from the ideals of life "Śaṃkara presents to us the true ideal of philosophy, which is not so much knowledge as wisdom, not so much logical learning as spiritual freedom "[6]

ii) Empiricism uses *a posteriori* and inductive methods In the *Theaetetus*, Socrates explains the Protagorean doctrine that knowledge is through perception, and shows the impossibility of arriving at any objective truth For the Sophists, sense experience was the only source of knowledge, while Gorgias asserted the impossibility of any knowledge or communication whatever

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5 Radhakrishnan (S) *Indian Philosophy*, Vol I (1945) p 25
6 Radhakrishnan (S) *Indian Philosophy*, Vol II, (1947) p 447

In ancient Indian thought the Cārvākas led us to a similar conclusion For them, Lokāyata is the only Śāstra, and perceptual evidence the only authority [7] This would logically lead to scepticism and nihilism, but they did not go to the whole length, because their immediate aim was to break down the ecclesiastical monopoly and still assert the spiritual independence of the individual The Buddhist empiricism was to have gone the way of Gorgias in the Mādhyamika School, but for the predominance of the ethical ideal and the goal of *nirvāṇa.* Nāgārjuna's philosophy is 'now nearer to scepticism and now the mysticism' [8] The rigour of logic would have led him to nihilism, but for his spiritual fervour and thirst for *nirvāṇa*

English empiricism repeats this logical movement but does not save itself from its own conclusions We can see the empiricist method steadily marching from Locke to Berkeley to Hume Berkeley denied matter, and Hume denied everything except impressions and ideas Reid, summing up the English empiricist movement, states that ideas, first introduced for explaining the operations of the human understanding, undermined everything but themselves, pitifully naked and destitute, "set adrift without a rag to cover them "[9] Knowledge became impossible and philosophy could go on further without a radical reconsideration of its fundamental position

But the Humean tendency has been recently revived, by the Cambridge philosophers who brought philosophy to the brink of extinction Wittgenstein's *Tractatus* discusses problems of meaning, the nature of logic, facts and propositions and the task of philosophy It states ' What can be said at all can be said clearly, and whereof one cannot speak, there one must be silent' 'The world is the totality of facts not of things' There must be simple entities called objects because there are names, and there must be names because propositions have a definite

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7 *Prabodhacandrodaya,* Act II

8 Radhakrishnan (S) *Indian Philosophy,* Vol 1, p 644

9 Reid *Works,* p 109

sense Names have no sense except in the context of propositions and propositions are related to facts as 'picture of facts' He states that all the truths of logic are tautologies, and logical proofs are only mechanical devices for recognising categories. Mathematics consists of equations, and the propositions of mathematics are also without sense The metaphysician talks nonsense in the fullest sense of the word as he does not understand "the logic of our language" Metaphysical suggestion is like the composition of a new song We are told that he made no essential change in his attitude towards the aim of philosophy [10] Russell writes that the influence of the *Tractatus* on him "was not wholly good . and that the philosophy of the *Philosophical Investigations* remains to him completely unintelligible [11]

Logical Positivism is a philosophical movement emanating from 'The Vienna Circle' It was a thoroughgoing empiricism backed by the resources of modern logic and tempered by exaggerated respect for the achievements of Science [12] Ayer's Philosophy is the logical outcome of Hume's empiricism Like Hume, he divides all genuine propositions into two classes i) *a priori* propositions of logic and pure mathematics, which are analytic and therefore necessary and certain, and ii) propositions concerning empirical matters of fact which may be probable but never certain and need to be tested by the verification principle No statement which refers to a reality' transcending the limits of all possible sense experience can possibly have any literal significance Ayer shows that the Logical Positivist charge against the metaphysician is not that he attempts to employ the understanding in a field where it cannot probably venture, but that he produces sentences which fail to conform to the conditions under which alone a sentence

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10 Stenius (Eric) *Tractatus—A critical exposition of its main lines of thought* (1960) p 226

11 Russell (B) *My Philosophical Development* (1959) pp 216–217

12 *Encyclopedia of Western Philosophy and Philosophers* Edited by Urmson (J C) (1960)

can be literally significant[13] A metaphysician talks nonsense because he is deceived by grammar Thus, Logical Positivists, claim that they have completely overthrown speculative philosophy[14] Philosophy, to them, is only logical analysis, not a theory, but an activity Its function is analysis. Logical clarification of concepts, propositions and theories proper to empirical science Thus, philosophy is identified with logical syntax, the higher-level discussion of language, and the perennial problems of philosophy are dismissed as nonsense Philosophy classes are, accordingly, converted into super-grammer classes

However, Logical Positivism has ceased to become a fashionable philosophy today, because i) its attack on metaphysics has damped the vigour and chastened the style of its remaining adherents, and ii) its approach to language is unnecessarily rigid and doctrinaire. Even Ayer is doubtful about carrying through the programme of phenomenalism[15] and uneasy about the verification principle.[16]

Still, the impasse that Logical Positivism has reached is unfortunate, because ·

i) The doctrines of Logical Positivism have led to dogmatism and intolerance, so that metaphysical questions are dismissed as unworthy of attention of sensible men.[17] Theories like the verification principle, the emotive theory of ethics and logical construction are simply announced as if they formed a part of revelation denied to other philosophers except Hume[18]

ii) Sense experience, as the criterion of truth, has led to solipsism, as it did in the case of the Sophists and Hume

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13 Ayer, (J A) *Language, Truth and Logic*, p 35
14 Ayer, (J A) *Language, Truth and Logic*, p, 48
15 Ayer, (J A) *Philosophical Essays* (1954) No 142
16 Ayer, (J A) *Language, Truth and Logic* (1946) Preface to second edition
17 Joad (C E M) *A Critique of Logical Positivism*, p 149
18 Joad (C E M) *A Critique of Logical Positivism*, p 29

Sense experience is private and cannot be communicated The more radical among them, like Carnap and Neurath, were hence led to physicalism, which is nearer to behaviourism in psychology

iii) For logical Positivists, as for other empiricists, sense experience is the only criterion of knowledge Modern Psychical Research, on the other hand, affirms the possibility of extra-sensory experiences In addition there are certain other experiences, like the speculation, moral and aesthetic

The problem of supersensuous experience is not new to us in India All schools of Indian philosophy, except the Cārvākas and Mīmāṁsakas, believe in it Supersensuous experience transcends the categories of time, space and causality, "Our sense organs are narrowly specialised to serve biological and practical ends and our normal consciousness is also largely specialised."[17] In the face of these facts, it would be narrow and fanatical to insist on sensory experience and the verification principle as the only criteria of knowledge. Like the men chained against the walls of the cave in *The Republic* the empiricists refuse to see beyond what they would like to affirm

iv) Moreover, for the Logical Positivists the verification principle has been a dogma and a commandment But the principle of verification is not a self-evident statement, nor is it capable of verification by sense experience The logic of the analytic philosophy is itself based on a metaphysic certain presuppositions about the universe [18]

v) Nevertheless, the effects of Logical Positivism have been serious It has engendered a negative climate of opinion, and was likely to shatter the old beliefs in the social, moral

17 Tyrrell (G N N) *The Personality of Men* (Pelican) p 265

18 Radhakrishnan (S) The International Institute of Philosophy and Indian Philosophical Congress *Entretiens* edited by N A Nile

and religious spheres with nothing else to fill the gap except, analysis of propositions. It has produced a 'waste land' of mind of which T S Eliot's poem is at once a description and, by implication, a denunciation [19]

3 A survey of the course of philosophy in the past shows that philosophy continually faced this impasse The *a priori* deductive method took us to the lion's den At the height of its speculation, it built super-structures of philosophy and was cut off from common sense. The empiricists were led to solipsism and to the feverish denial of metaphysics

To save philosophy from this impasse, we have to adopt a synoptic view towards the problems of philosophy We should realise that reality is complex and life is a many-coloured dome Idealism was unable to see the trees in the wood while empiricism could not see the wood in the trees[20]. These were two ways of approaching the problem, but they are not the only ways, nor were the approaches absolute This is the synoptic outlook In this sense, philosophy is to see life steadily and see it whole Broad says, "If we do not look at the world synoptically we shall have a very narrow view of it". He thinks that a purely critical philosophy is arid and rigid [21]

The Jaina view of *anekānta* comes nearer to this approach. Anekānta consists in a many-sided approach to the study of problems Intellectual tolerance is the foundation of this doctrine It is the symbolisation of the fundamental non-violent attitude It emphasizes the many-sidedness of truth Reality can be looked at from various angles

Whitehead's fundamental attitude in philosophy is essentially the same as the *anekānta* view of life Whitehead defined speculative philosophy as the endeavour to frame a coherent,

19 Joad (C E M) *A Critique of Logical Positivism*, p 149

20 Broad (C D) *Contemporary British Philosophy*, ed Muirhead (J H) Vol I (1924), Critical and Speculative Philosophy

21 Passmoroe (Joan) *A Hundred Years of Philosophy*, (1957) p 350.

logical, necessary system of general ideas in terms of which every element of our experience can be interpreted.[22]

We have to note that the function of philosophy is not merely an academic pursuit of reality. It is a way of life, Philosophy has had the dual purpose of revealing truth and increasing virtue. Philosophers have sought to provide a principle to live by and purposes to live for. For this practical end, philosophers have striven to achieve a synoptic view of the universe.[23] The consciousness of the finiteness of our being makes us yearn for the beyond, in the spirit of the Upanisads from the unreal to the real, from darkness to light, and from death to eternal life.[24]

For this, we have to look to the spiritual experience of the great seers. Broad says there is one thing which speculative philosophy must take into most serious consideration and that is the religious and mystical experiences of mankind.[25] It is they who are in constant touch with the innermost depth of life and to them we are to look for guidance. Such 'enlightened ones' or 'sages' are the first-hand exponents of philosophy.[26]

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22 *Process and Reality* (1929) Part I, Chapter I, p 4 and Adventures of Ideas (1933), p 285

23 Joad (C E M) *A Critique of Logical Positivism*, (1950) p 29

24 *asato mā sad gamaya, tamaso mā jyotir gamaya, mṛtyor mā amṛtaṃ gamaya*

25 *Contemporary British Philosophy* edited by Muirhead (J H) (1924) *Critical and Speculative Philosophy*

26 Huxlay Aldous *The Perennial Philosophy*, (1959) p 10, 11

CHAPTER II

APPROACH TO REALITY

I Jainism is realistic and pluralistic Its philosophy is based on logic and experience Mokṣa is the ultimate aim of life It is realised by the three-fold path of right intution, right knowledge and right conduct[1] Right knowledge is possible by the right approach to the problems of life Anekānta, the Jainas believe, gives us the right approach to looking at the various problems of life Anekānta is the symbolization of the fundamental non-violent attitude of the Jainas. It is the expression of intellectual non-violence

In surveying the field of Indian philosophy, Dr Padmarajiah mentions five types of philosophy considered from the point of view of the nature of reality They are

1. Philosophy of Being—Śaṃkara represents this school of thought or identity
2. Philosophy of Becoming (Change or difference) — Buddhism presents this view
3. Philosophy subordinating difference to identity—
   i) The Sāṃkhya ii) Bhedābhedavāda and iii) Viśiṣṭādvaita hold this attitude.
4. Philosophy subordinating identity to difference—
   i) The Vaiśeṣika, ii) Dvaita of Madhvācārya gives this view
5. Philosophy co-ordinating both identity and difference— The Jaina view of reality presents this attitude.

Jainism meets the extremes and presents a view of reality which comprehends the various sides of reality to give a synthetic picture of the whole It recognises the principle of distinction and develops the comprehensive scheme of

1 *Tattvārthsūtra,* 1

anekānta Realism Anekānta is the 'most consistent form of realism', as it allows the principle of distinction to run its full course until it reaches its logical terminus on the theory of manifold reality andknowledge [2]

Anekānta consists in a many-sided approach to the study of problems It emphasizes a catholic outlook towards all that we see and experience Intellectual tolerance is the foundation of the doctrine It arose as an antidote to the one-sided and absolute approach to the study of reality of the philosophers at that time It arose out of the confusion of the conflicting views of the philosophers and religious men on the problem of the nature of reality The Upaniṣadic philosophers sought to find the facts of experience This search gave rise to many philosophical theories Buddhism tried to present a fresh and a different approach in the Madhyamā-pratipadā Dṛṣti The Anekānta view presents a coherent picture of the philosophies, pointing out the important truths in each of them It looks at the problem from various points of view The cardinal principle of the Jaina philosophy is its Anekānta which emphasizes that 'there is not only diversity but that real is equally diversified.'[3]

II Although Anekānta was a special feature of the Jaina point of view, it is possible to say that some other schools of thought were aware of this view In Buddhist philosophy the phrase *majjhima magga* bears the same significance as Anekānta Pandit Sukhalalaji Sanghavi, in his introduction to the *Sanmati Tarka*, says that the doctrine of Anekānta and the *madhyma mārga* have great resemblance in the fundamental idea underlying them [4] Anātmavāda of Sañjaya, Vibhajjavāda,

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2 Padmarajiah (Y J) *Jaina Theory of Reality and Knowledge* (Jaina Sāhitya Vikāsa Mandala, Bombay) (1963) p 274

3 Mookerjee *The Jaina Philosophy of Non-absolutism* (Bhārati Mahāvidyālaya) (1944) p 70

4 *Sanmati Tarka* edited with introduction by Pandit Sukhalalji Sanghvi and Pandit Doshi

madhyamā pratipadā which induced the Buddha to treat all prevalent opinions with respect may be mentioned as expressions of Anekānta attitude Similarly Bhedābheda-vada of Bhartṛprapañca is referred to as Anekānta[5] Gautama, the Buddha, faced the confusion of thought presented in his time about the ultimate nature of reality. He was silent about these problems. In *Dīgha Nikāya*, Gautama says 'It is not that I was, I was not, it is not that I will be, I will not be, it is not that I am, I am not' The Buddha described his attitude to Māṇavaka as Vibhajjavāda[6] This is similar to Anekānta, although it is not so clearly defined and developed. No specific words suggesting the doctrine of Anekānta are found in the philosophic literature of ancient India It is suggested that the doctrine of evolution as propounded by the Sāṃkhya school implies the Anekānta attitude[7] However, the Jainas perfected the doctrine and systematized it The Buddhist philosopher Śāntarakṣita makes mention of the Anekānta of the Vipramimāmsakas, Nigghanṭas and Kapila Sāṁkhyas Among the Jaina exponents, Mahāvīra practised the attitude and is supposed to have expressed it in the Syādvāda

A clear expression of the Anekānta attitude is seen in Mahāvīra's discussions with his disciples In the *Bhavavatī-sūtra*, there is a dialogue between Mahāvīra and his disciple Gautama

" Are the souls O lord, eternal or non-eternal ? "

" The souls are eternal in some respects and non-eternal in some other respects .. ...They are eternal, O Gautama, from the point of view of substance and non-eternal from the point of view of modes "

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5 *Pramāṇamīmāṁsā* of Hemacandra (Singhi Jaina Granthamālā 1939) p F n 3

6 *Dīgha Nikāya* Poṭṭhapāda Sutta 9 and *Majjhima Nikāya*, Sutta 99

7 *Syādvāda Mañjarī* edited by Prof A B Dhruva, Introduction

Again, the problem of body and mind was answered by Mahāvīra as— "The body, O Gautama is identical with the soul and not identical with the soul in different respects "[8]

The application of the principle of Anekānta can be seen in their analysis of the metaphysical question concerning the categories The Jaina theories of atoms, of space and soul, to mention a few instances, illustrate the pervading influence of the Anekānta view-point Atoms are of the same kind they can yet give the infinite variety of things Pudgala has certain inalienable features, but within limits it can become anything through qualitative differentiation The transmutation of elements is quite possible in this view and is not a mere dream of the alchemist [9]

Space is another instance of a manifold real It is uncorporeal and formless, yet divisible[10] and its divisibility is a spontaneous feature Abhayadeva develops the concepts of manifoldness of space as a polemic against the Naiyāyika view of space as one and partless The souls are individual centres of experience Like the Leibnizian monads the soul mirrors the entire universe within self as a unique centre of experience The universe it mirrors is infinitely complex, and its experimental powers must be manifold commensurate with the complicity of the experienced universe [11]

In the Anga literature of the Jainas the doctrine of Anekānta was briefly and incidentally discussed But in the commentaries of the Jaina scripture written in Prākrit it has received greater attention But when the Sanskrit language found a place in the Jaina literature, it occupied an important

8 *Bhagavati Sūtra*, VIII, 7, 495, and *Bhagavati Sūtra* VII, 2, 273,

9 Hiriyanna (M) *Outlines of Indian Philosophy* (Allen Unwin) 1931 p 212

10 *Prameya-kamala-mārtaṇḍa* Prabhācandra ed 1948, pp 563 and 642

11 Padmarajiah (Y J) *Jaina Theories of Reality and Knowledge* p 283

position The commentary on the *Tattvārthasūtra* of Umāsvāti gives an exhaustive description of the problem Later, a systematic exposition of the doctrine was given by Jaina scholars like Samantabhadra, Siddhasena Divākara, Mallavādi, Pūjyapāda, Akalaṅka, Vidyānandi and others

The Anekānta view does imply the principles of reciprocity and interaction among the reals of the universe, as given by Kant, although this principle is more implied than expressly stated in Jainism

In Kantianism as in Jainism, the principle of reciprocity goes beyond the 'coexistance' or the inter-relatedness of the substances and explains the 'dynamical community' among them [12] But the Jaina is a thorough-going realist. Anekāntavāda is a theory of reality which asserts the manifoldness and complexity of the real In apprehending the complexity of the universe, it has crystallised itself into the two-fold dialectic of Nayavāda and Syādvāda, and they are complementary processes forming a normal and inevitable development of the relativistic presupposition of the Jaina metaphysics [13]

III Anekānta emphasizes that the truth is many-sided Reality can be looked at from various angles. Two doctrines result from the Anekāntavāda . i) Nayavāda and ii) Syādvāda Nayavāda is the analytic method investigating a particular stand-point of factual situation Syādvāda is primarily synthetic designed to harmonise the different view-points arrived at by Nayavāda Nayavāda is 'primarily conceptual' and the Syādvāda is synthetic and mainly verbal,[14] although this sometimes maintained that conceptual is also verbal and the verbal method is so much changed with epistemological

12 Padmarajiah (Y J) *Jaina Theories of Reality and Knowledge*, p 286

13 Ibid, p 303

14 Upadhye (A N) *Pravacanasāra of Kundakundācārya*, ed (Bombay) 1935 Introduction.

characters The distinction between the conceptual and the verbal has mainly a reference to the fact that points of view have to be expressed in language and predicated in specific forms so as to embody them The concept is formed from this point of view

Naya refers to the point of view one takes when one looks at the object A *naya* is defined as a particular opinion or a view-point of looking at an object It expresses a partial truth about an object as known by a knowing subject[15] The Jainas give the example of the blind men and the elephant The blind men feel the animal and describe it, each in his own way. Similarly, we look at objects and describe them in our own way from different angles Other view-points are also recognised, and they need to be recognised with each in the scheme of a fuller and more valid knowledge which is the sphere of Pramāna

The Jainas have formulated a methodological scheme consisting of seven ways of looking at reality There was a problem whether the seven Nayas can be reduced in number There are three traditions The first tradition adopts seven Nayas The second eliminates Naigama Naya and reduces the list to six In the third tradition we have five, as Samabhirūḍha and Evaṃbhūta Naya have been subsumed under Śabda Naya Umāsvati is largely responsible for the first and the third traditions In the Digambara version of the *Tattvārthasūtra* seven ways have been mentioned, but the Śvetāmbara version gives five Nayas as mentioned in the third tradition[16] The different points of view are the Nayas. Various Nayas have been mentioned As shown above Umāsvāti first mentions five Nayas and then adds the subdivisions[17] The Āgamas have

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15 *Prameyakamalamārtanda* of Prabhācandra *anirākṛtapratipa-vastavasaṁgrāhī jñāturabhiprāya nayah !"*

16 Padmarajiah (Y J) *Jaina Theory of Reality and Knowledge*, pp 325

17 *Tatvārthā dhigama-sūtra*, 1, 34, 35

mentioned two points of view. i) Saṁgraha Naya, the point of view of the universal, the synthetic point of view and ii) Paryāyika Naya, the view-point of the particular, the analytic point of view Siddhasena Divākara in his *Sanmati Tarka* adopted the two points of view and distributed the Nayas under two heads He described the six Nayas But the generally accepted classification of Nayas is sevenfold Three of them refer to objects and their meaning, and the others to the words In the first category we get three i) Saṁgraha Naya, ii) Vyavahāra Naya, and iii) Ṛjusūtra Naya Siddhasena Divākara says that Saṃgraha and Vyavahāra are subdivisions of the Dravyārthika Naya [18] Saṁgraha Naya gives the synthetic point of view It gives, as Radhakrishnan points out, the class point of view In this, we seek to approach the unity amidst the diversity by finding the common element in the variety presented in the world Absolute monism is the conclusion of this point of view Exaggerated emphasis on the universal would lead to Saṁgrahābhāsa, and Sāṃkhya and Advaita schools of philosophy are notable instances [19] The absolute emphasis on the One and unity dismissing all diversity as appearance, is the position of the absolutists The Jainas maintain that such a point of view, if it is taken in the absolute sense, presents a partial point of view

Vyavahāra Naya is the empirical point of view It is the analytic point of view It emphasises the diversity in the universe presented in the experience We know things in their details and emphasize their individuality The attitude of the pluralists and the materialists is the outcome of the view

Ṛjusūtra Naya is narrower than the Vyavahāra Naya. It looks at an object at a particular point of time, and does not see the continuity of the thing The Jainas say that the

18 *Sanmati Tarka*, Ch 1, verse 3, 4 Compare *Viśeṣāvaśyaka Bhāṣya*, gāthā 75

19 *Pramāṇa-tattva-lokālankāra*, Vādideva Sūri VII, 17 and 18. Also refer to *Syādvādaratnākara* of the same author

Buddhist philosophy of Kṣaṇikavāda is an example of the Ṛjusūtra Naya

Naigama Naya refers to the end or the purpose involved in the action We interpret an activity with reference to the end for which it is done For instance, a man who is carrying water and firewood will say that he is cooking if he is asked what he is doing Siddhasena Divākara adopts a different point of view Naigama Naya comprehends both the generic and specific qualities

Another interpretation of Naigama Naya involves non-discrimination between the generic and the specific elements of an object For example, when we state "The Bamboo grows here in plenty" the generic and the specific features of the bamboo are not within the focus of our attention. The principle of configuration and the Gestalt suggested by Gestalt School of Psychology holds good in this case.[20]

The non-distinction is not, however, absolute and if the distinction is asserted absolutely there would be a fallacy of Naigamābhāsa

Paryāyārthika Naya is the analytic point of view referring to the words and their meaning. It is a verbal interpretation of the terms used It has three subdivisions i) Śabda Naya, ii) Samabhirūḍha Naya, and iii) Evaṃbhūta Naya. Śabda Naya consists in looking at the functional importance of the terms The name has a function calling to our mind the object implied by the name However, we very often forget that the meaning of a term is relative and varies with different contexts We emphasize that the meaning is fixed. That gives rise to fallacies Samabhirūḍha Naya is the application of the Śabda Naya It refers to the roots of words For instance, *rājā* as a person who shines is different from the *nṛpa*, a person who

20 Padmarajiah (Y J) *Jaina Theories of Reality and Knowledge*, p 315

rules over men and protects them Evaṃbhūta not only sees the difference between words with their different etymologies, but it sees the difference between one and the same word, if it does not signify the meaning denoted by the root in the word For instance, there is a difference between *rājā* when he is shining and *rājā* when he is not shining In this we give a word a fixed meaning, something by usage For instance, a 'nut' has come to mean in English a showy man

The Cambridge philosophers and analytic school of philosophy in the present day assert the exclusive application of the form of Paryāya Naya to express Śabda-nayābhāsa

In Evaṃbhūta Naya we restrict the meaning of the word to the very function connoted by the name It is a specialised from of the Samabhirūḍha For instance, a building will be called a house as long as it is used for residential purposes. But if it is used for office purposes, it will not be appropriate to call it a house

Thus, each Naya or point of view represents one of the many ways for which a thing can be looked at The Nayas remind us that our points of view looking at the things are relative, and over-emphasis on one point of view as absolute and the only point of view would be a mistake It would give an *ābhāsa*, or appearance of truth, only. It gives rise to the wrong point of view According to the Jainas, Nyāya-Vaiśeṣika, Sāṃkhya, Advaita Vedānta and the Buddhist systems adopt one of the Nayas, but they believe that their point of view is absolute and unerring However, they present only partial truths The Jainas point out that the controversy regarding causation presenting different views like the *asatkāryavāda* and the *satkāryavāda*, are one-sided and partial But an object can be described in different ways For instance, a gold necklace will be gold if we consider the substance out of which it is made but if it is looked at from the point of view of the modifications, it may be described differently Similarly, each Naya has a different extent Naigama Naya has the greatest, and the

Evambhūta Naya the least extent Naigama deals with the real and the unreal, Saṁgraha with the real Vyavahāra deals with part of the real Ṛjusūtra refers to the present condition of the real, and Śabda only to the expression of the real Samabhirūḍha has a reference to the particular expression Evaṃbhūta applies to the present activity

IV. Syādvāda is the logical expression of the Nayavāda The various points of view from which the reality can be looked at give the possibility of a comprehensive view of reality Such a view needs expression for the sake of clarity and communication This has been possible by means of sevenfold predication It is called Saptabhaṅgi, because of its sevenfold predication It is the formulation of the doctrine of the possibility of apparent contradiction in a real whole The real may as well contain contradictions without affecting the nature of the real, because the contradictions arise only because we take partial views of reality According to the Jainas, other Darśanas present only the gleams of the broken light, while the Jaina view visualises the whole truth in its different aspects Nayavāda and Syādvāda are varieties of Anekāntavāda Syādvāda is complementary to the Nayavāda Nayavāda is analytic in character and Syādvāda is synthetic It investigates the various shades of the truth given by a Naya and integrates them into a consistent comprehensive synthesis Dasgupta suggests that the relation between them expresses the many alternatives indicated by the Syādvāda for any and every Naya [21] In the Syādvāda all the aspects of truth are woven together into the synthesis of the conditioned dialectic

Some have raised a controversy as to whether Syādvāda is synonymous of Saptabhaṅgī or of the entire Jaina philosophy It is true that Syādvāda has an important place in Jaina philosophy, but it cannot be equated with the entire Jaina philosphy Prabhācandra states that Syādvāda is synonymous

21 Dasgupta (S) *History of Indian Philosophy*, 1921, Vol I, p 181

with Saptabhaṅgī.[22] However, this is just a scholastic problem and is needless from the philosophical point of view.[23] Syādvāda is that conditional method in which the modes, or predications *(bhangāḥ)* affirm *(vidhi)*, negate *(niṣedha)* or both affirm and negate severally and jointly in seven different ways a certain attribute *(bhāva)* of a thing *(vastu)* without incompatibility *(avirodhena)* in a certain context *(praśnavaśāt)*.[24] Reality is complex and its nature cannot be expressed in an unconditioned position Absolute affirmation and absolute negation are both erroneous [25] And the '*syāt*' would mean 'in a certain sense' or 'from a certain point of view' [26] In this sense Syādvāda warns us against building a dogmatic structure of reality in a single concept or judgement That would be logical dogmatism *(nirapekṣavāda)* as against the *sāpekṣavāda* expressed in Syādvāda

It is difficult to decide which is the earlier of the two. Nayavāda seems to be earlier, because Umāsvāti in his *Tatvārtha-sūtra* describes the kinds of Nayas, but makes no mention of the Syādvāda and the sevenfold propositions Yet it is possible that it existed long before him Buddhist Suttas mention the doctrine in an erroneous way as the doctrine not of the Niggaṇṭhas but of some recluse and Brahmins In the earlier literature of the Jaina canon there are only a few passages in which there is a reference to Syādvāda. They occur in the *Bhagavati-sūtra*, in which it is expressed in the form of three propositions Among the other early references, Bhadrabāhu's *Śūtrakṛtānga-Niryukti* is prominent The developed form of the doctrine in the form of the seven-fold

22 *Nyāyakumudacandra* (Bom 1935), No 655, *syādastīyādi saptabhanga-mayo vadati*
23 Padmarajiah (Y J) *Jaina Theories of Reality and Knowledge*, p 315
24 *Syādvādamañjarī* (ed Dhruva) 1933, p 142-43
25 Hiriyanna (M) *Outlines of Indian Philosophy* (Allen Unwin) 1931, p 163
26 Padmarajiah (Y J) *Jaina Theories of Reality and Knowledge*, p 338

3 The third predication is *syād asti nāsti* 'It is, it is not' This refers to different contexts simultaneously For instance, in a certain sense the jar exists and in a certain other sense the jar does not exist The building is a house in so far as the purpose of the construction was for residence But it is not a house as it is actually used as a godown It is very often maintained that the predication is a mere summation of the first two But the Jainas would appeal to experience and say that it gives a separate and necessary predication It refers to a separate entity arising from the two but not the summation of the two For instance, a garland of flowers may be said to be flowers, as it contains flowers, and also not merely flowers at the same time, because the flowers enter into a new relation with each other to form a whole Similarly, in the description of the soul and the ultimate reality contradictory predicates have been made [29]

4 The fourth is a new predication It expresses the indescribability of a thing It is *syād avaktavyam* It is possible that the real nature of the thing is beyond predication, or expression in the form of words For instance, in the case of the jar, it exists in the *svadravya, svarūpa, svakāla* and *svakṣetra* and no existence is predicated in the *para-dravya, para-rūpa, para-kṣetra* and *para-kāla* Yet its nature may be such that it cannot be easily described

It is contended that the fourth predication is only an abbreviated form of affirmation and negation The third predication shows the successive presentation, while the fourth gives the simultaneous presentation of the two But, as Prof Mukerji points out, it is still logically necessary, because it presents the facts of experience, that existence and non-existence are equally possible to be predicated in the same degree Moreover, experience shows that the inexpressible asserts that the attributes are existing together, and a new element has

29 *Majjhima Nikāya*, Sutta 99, *Dīgha Nikāya*, Sutta 9

arisen due to the synthesis For instance, intoxicating liquor may be formed due to the combination of jaggery and *ghātaki* flowers. But it is not a mere combination of the elements. It has in itself an identity of its own which cannot be described easily. In metaphysical speculation, the 'unknowable' of Herbert Spencer may be likened to predication of this type. Prof Bhattacharya[30] writes, 'The given indefinite'— 'the unspeakable' or *avaktavya* as it has been called, as distinct from the definite existence, presents something other than consecutive togetherness it implies *sahārpana* or co-presentation, which amounts to non-distinction or indeterminate distinction of being and negation The common sense principle implied in its recognition is that what is given cannot be rejected simply because it is inexpressible by a single positive concept [31]

The primary modes of predication are three *syād asti*, *syād nāsti* and *syād avaktavyam* The other four are obtained by combining the three

The third predicate *asti nāsti* offers successive presentation In the fourth predication 'inexpressible' (*avaktavyam*) we get the expression of simultaneous predication Dr. Padmarajiah discusses the four stages through which the concept or 'inexpressible' has developed i) The naive negative attitude in the *Rgveda* as expressed in the song of creation (Book V, 129). ii) A positive attitude as expressed in '*sadasadvarenyam*' in the *Mundaka Upanisad* It conceives with being and non-being as inherent in reality, owing to the positive character, this tendency has been discussed as the *ubhaya* phase of the concept iii) The third phase is the logically sophisticated phase of the 'negative tendency' as shown in the expression like *sa esa neti neti* (*Br Up* IV 5–15) In this phase here is the clear awareness of the inexpressible nature of the ultimate as efforts to express the reality would be beset with contradictions The Vedānta

30 K C Bhattacharya *The Jaina Theory of Anekānta Vāda*, p 13
31 Satkari Mukerji *Jaina Philosophy of Non-absolutism*, p 166.

conception of *anirvacanīya*, the Buddha's *avyākṛta* and Nāgārjuna's conception of the ultimate as being *catuṣkoṭi-vinirmukta* came under this stage iv) The last phase in 'the dialectical evolution' of the idea of the inexpressible is expressed in the *avaktavya* of the Syādvāda It is a relativistic (*sāpekṣa*) view and not the absolute view as presented in *anirvacanīya*. The Jaina states that *sat* and *asat*, in these combinations, are inevitable and distinctive feature of our objective experience [32] Again the *avaktavya* may show the inability to embody, within one symbol, the two fundamental aspects of reality with equal prominence But this limitation is itself a necessary step in the dialectual movement of Syādvāda

K C Bhattacharya states ' If the inexpressible is objective as given, it cannot be said to be not a particular position nor to be non-existent At the same time it is not the definite distinction of position and existence It is a category by itself [33]

5 The fifth predication is formulated as *syād asti avaktavyam* From the point of view of its own contexts (*dravya*, *rūpa*, *kāla* and *kṣetra*) a thing is and is indescribable. It asserts the co-presence of the two attributes, existence and inexpressibility Both are real and necessary attributes Existence relates to an object in the context of substance in respect of its internal determinations Inexpressibility is an attribute which relates substance, in relation of identity and distinction, to its changing modes.

6 The sixth proposition expresses the negative aspect together with inexpressibility It is *syād nāsti avaktavyam* In the context, it is not and is indescribable In relation to the *para-dravya*, *para-rūpa*, *para-kṣetra* and *para-kāla* it is not it is indescribable

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32 Padmarajiah (Y J) *The Jaina Theory of Reality and Knowledge*, 348–55

33 Bhattacharya (K C) *The Jaina Theory of Anekāntavāda*, p 14

7 The seventh proposition asserts existence, non-existence and inexpressibility It reads *syād asti nāsti avaktavyam* In the contexts, it is, is not and is inexpressible With reference to the *sva-rūpa, sva-dravya, sva-kṣetra* and *sva-kāla* it exists, and with reference to the *para-dravya, para-rūpa, para-kṣetra, para-kāla* non-existence can be predicated Yet, in its real nature it may be such that it cannot be easily described As Prof Mukerji says, this predication gives a fuller and a more comprehensive picture of the thing than the earlier ones The predicated attribute is a synthesis of the three attributes, still, it is not a mere summation of the attributes It brings out the inexpressibility of a thing as well as what it is and what it is not.

Affirmation and negation and inexpressibility are the three fundamental predications This implies that all negation has a positive basis Even imaginary concepts like the sky-flower possess a positive basis in the two reals, the sky and flower, although the combination is unreal All things which are objects of thought are in one sense, and are not in another sense

V The doctrine of Syādvāda has been criticised in various ways —

1 It is said that the theory of sevenfold predication can only be the cause of doubt and not of certainty, the assertion of contradictory predicates implies that the present predicating is in doubt Belvalkar says that Syādvāda is sceptical and non-committal in its attitude. With this agnostic and negative attitude one cannot have any dogma, and Śaṃkarācārya lays his finger accurately on the weakest point in the system when he says— "As thus the means of knowledge, the knowing subject, and the act of knowledge, are all alike, indefinite, how can the Tīrthaṃkara (Jina) teach with any claim to authority and how can his followers act on a doctrine the matter of which is altogether indeterminate [34] Prof Hiriyanna makes

34 "*The Undercurrents of Jainism*" (an article in the Indian Philosophical Review, Vol I, No 1, 1947, edited by A C Widgery and R D Rande, Bombay), p 33

Syādvāda a variety of scepticism If all our knowledge concerning reality is relative, they say (the old Indian critics like Śaṃkara, Rāmānuja etc.), the Jaina view must also be relative To deny this conclusion would be to admit, at least, one absolute truth, and to admit it would leave the doctrine with no settled view of reality, and thus turn it into a variety of scepticism [35]

But it may be pointed out that the conditions of doubt are not present in this assertion For instance, a man sees a tree in the dusk and doubts whether it is a man or a branchless tree This is due to the lack of determination between the specific features of the object as the perception is faulty But in the case of the sevenfold presentation the attributes of existence and non-existence are each defined by their specific determinations The condition of these determinations makes doubt impossible

2 It is said that the sevenfold predication of the Jainas is beset with contradictions Affirmation and denial of the attribute in the same object is not logically possible It would be a self-contratiction In this context we may refer to the criticism of Śaṃkara and Rāmānuja Śaṃkara's criticism can be analysed into three stages 1) He tries to point out the intrinsic impossibility of the predication because of the inherent contradictions involved in it Mutually contradictory and conflicting attributes cannot exist together But if we take into consideration the different contexts referred to, we may say that the contradictions can be easily reconciled In experience we get examples of co-existing conflicting attributes For instance, the branches may be in motion but the tree does not move The same individual may be father in relation to X and son in relation to Y 2) He points out the futility of the doctrine because the doctrine is indefinite The unlimited assertion that all things are of non-exclusive nature gives

35 Hiriyanna (M) *The Essentials of Indian Philosophy*, (Allen and Unwin) 1949, p 69

indefinite assertion like *syād asti* and *syād nāsti* Hence a man who holds such a doctrine of indefinite context does not deserve to be listened to any more than a drunken man or a mad man

Recent writers on Indian philosophy have re-iterated the entire charge made by Śaṃkara and Rāmānuja and have shown that it is a kind of eclecticism, 'a putting together of several partial truths' without a proper synthesis. It is therefore characterised as a sort of compromise philosophy The half-hearted attempt of Jaina enquiry as expressed in Saptabhaṅgi stops at giving partial truth together and does not attempt to overcome the opposition implied in them by a proper synthesis

But if we mean by definiteness unconditional and absolute assertion, then the 'indefinitenses' of the doctrine is a logical necessity As Radhakrishnan points out[36] the criticism of the Saptabhaṅgī doctrine as of no practical utility is an expression of personal opinion and as such need not be considered

Śamkara also says that the Saptabhangī doctrine is inconsistent with the other views of Jaina philosophy The assertions of existence, non-existence and indescribability are alike applicable to the doctrine of the soul and the categories Similarly, the final release may exist and not exist and may be indescribable [37]

The dialectic of Syādvāda is inconsistent with the Jaina philosophy It could not have sprung from the same teacher and the same philosophical background "As a mere '*anaikāntika*' (sic) theory of predication, the Syādvāda must return upon itself and end in doubting the doubter himself.[38] Prof Radhakrishnan after mentioning the strong points of

36 Radhakrishan (S) *Indian Philosophy*, Vol I, p 304

37 Śaṃkara's Bhāṣya on *Vedānta Sūtra*, ii, 33, Rāmānuja's Bhāṣya on *Vedānta Sūtra*, ii, 2, 31

38 *Brahmasūtra* of Bādarāyana, Belvalkar's edition (1931) Notes.

Syādvāda, says "Yet in our opinion the Jaina logic leads to a monistic idealism (by which he means 'the hypothesis of the absolute') and so far as the Jainas shrink from it they are untrue to their own logic"[39] But in the *Saptabhangī taranginī* we read a counter argument If the final release and heavenly bliss are eternal and existing, where is the chance for *samsāra* and the attempt to obtain *mokṣa* ? If the other alternative is the only truth, what is the purpose of preaching such an ideal which is impossible to attain ? Radhakrishnan points out that the Saptabhaṅgī doctrine is not inconsistent with the other views of the Jainas It is a logical corollary of the Anekāntavāda All that the Jainas say is that everything is of a complex nature and the real reconciles the difference in itself Attributes which are contradictory in the abstract co-exist in the world of experience

Rāmānuja also pointed out that contradictory attributes such as existence and non-existence cannot at the same time belong to one thing any more than light and darkness However, he seems to accept the distinction between *dravya* and *paryāya*, substance and modes He also sees that the substance has permanence, *paryāya* implied change

But the predications give severally partial truths The truths presented by them are alternative truths from different points of view, and the seven predications would present a complete comprehensive picture of reality It is neither scepticism nor agnosticism, for each individual truth is valid It is supplemented and harmonised by the other predication into a single comprehensive picture of reality, as we get a harmony in orchestra by the combination of different notes

With all their criticisms, Belvalkar makes Syādvāda a most searching characteristic Radhakrishnan observes "Śaṃkara and Rāmānuja criticise the Saptabhaṅgī view on the ground of

39 Radhakrishnan (S) *Indian Philosophy*, Vol I (Allen and Unwin) 1931, p 305

the impossibility of contradictory attributes co-existing in the same thing" After quoting the relevant passage from Rāmānuja he proceeds to say . "The Jainas admit that a thing cannot have self-contradictory attributes at the same time and in the same sense All that they say is that everything is of a complex nature, and reconciles differences in itself. Attributes which are contradictory in the abstract co-exist in life and experience The tree is moving in that its branches are moving and it is not moving since it is fixed to its place in the ground "[40]

VI In Western thought, at the time of the Greeks, when there was intellectual confusion due to the conflicting theories presented by the different philosophers, several approaches to problems were possible Parmenides had emphasized 'Being', Heraclitus had talked of change, Empedocles and Anaxagoras had thought that the reality consists of a plurality of substances The atomists left the infinite atoms floating in the air Thus there was intellectual confusion It was difficult to reconcile these conflicting views Protagoras escaped the problem and said Homo mensure The Sophists left the wise to wrangle with them and the quarrel of the universe let be

But the Jainas did not accept such an escapist attitude They faced facts squarely and tried to find out what was common between the conflicting views of the philosophers This was the Anekānta attitude of the Jainas.

The Jainas appeal to experience and say that *a priori* reasoning independent of experience is incompetent to yield insight into the nature of the real The Jainas steer clear of conflicting views of reality They make us aware of the fact that intellectual dogmatism is not healthy and a many-sided approach to the problem will develop in us a sense of tolerance and respect for others Intellectual Ahimsā is most necessary, especially in an age when conflicting ideologies are trying to

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40 Radhakrishnan (S), *Indian Philosophy*, Vol I (Allen and Unwin) 1931, p 304

claım the monopoly of truth for themselves and gıve rıse to ıntolerance and hatred We lıve ın a world of fear, dıstrust It ıs tıme we trıed to understand each other ın an atmosphere of gıve and take We must find out what ıs common between us rather than emphasıze the dıfferences The Anekānta vıew ıs not sceptıcısm, because ıt ıs not founded on doubt and dıstrust, ıt ıs not solıpsısm, because ıt ıs based on an objectıve determınatıon of thıngs, but ıt presents a catholıc approach to the problems of lıfe Bertrand Russell has mentıoned that truth or falsıty refers to propositıons and thıs ıs based on facts An affirmatıve proposıtıon corresponds to the objectıve facts ıt ıs to be true Sımılarly, a negatıve proposıtıon must have a correspondıng objectıve fact ıf ıt ıs to be true He mentıons thıs as 'negatıve fact' Thus we find that contradıctory predıcatıons are not merely subjectıve, but they have an objectıve basıs

Thus we find that Anekāntavāda manıfests ıtself as the most consıstent form of realısm ın Indıan phılosophy It has allowed the prıncıple of dıstınctıon to run ıts full course untıl ıt reaches ıts logıcal termınus, the theory of manıfoldness of realıty and knowledge It postulates the multıplıcıty of the ultımate reals constıtutıng the cosmos The Anekānta vıew of realıty permeates every aspect of lıfe and experıence

Whıtehead's theory of coherence comes nearer to Anekānta attıtude of the Jaınas He elucıdates hıs attıtude to realıty by presentıng the complete problem of the metaphysıcs, of substance and of flux as a 'full expressıon of the unıon of two notıons' Substance expresses permanence and flux emphasızes ımpermanence and change Realıty ıs to be found ın the synthesıs of the two He ınterprets the lınes

> 'Abıde wıth me,
> Fast falls the eventıde'

by showıng that the two lınes cannot be torn apart ın thıs way, and we find that a waverıng balance between the two ıs

a characteristic of the greater number of philosophers[40] Whitehead shows that reality can be best understood by the integral view point in which the ultimate postulates of permanence and flux are harmoniously blended[41]. Heraclitus emphasized the partial truth of change and flux, Parmenides presented permanence and being as the reality Reality is to be found in the blending with the two view point into a comprehensive whole

For Whitehead, coherence would mean that the fundamental ideas presuppose each other. In isolation they are meaningless It does not mean they are definable in terms of each other, though they are relevant to each other 'No entity' can be conceived in complete abstraction from the system of the universe, and that it is the business of speculative philosophy to exhibit this truth This character is its coherence.[42]

He also says 'The systematisation of knowledge cannot be conducted in watertight compartments All general truths condition each other, and the limits of their application cannot be adequately defined apart from their correlation by yet wider generalities '[43]

This is the attitude of the Jainas also The Jaina emphasis on the material and spiritual as a synthesis of opposites leads to a concrete universal involving unity in diversity It is comparable to Jasper's 'unfanatical absoluteness'. Jainas in their theory of Anekānta illustrate a 'non-attachment of partial truths, and they have made creative use of the contradictions by removing the sting out of them, Heideggar presents a similar point of view[44]

In our political life, Pañcaśīla, as our late Prime Minister has pointed out, is the panacea for the ills of our present-day life And Pañcaśīla expresses the spirit of Anekānta

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41 Whitehead (A N), *Process and Reality*, Part II, Ch X, Sect I

42 Whitehead (A N) *Process and Reality* (1929) Part I, Ch I, Sect I

43 Ibid Sect IV

44 Marshall Margaret Wiley, *Viśvabhārati* Quarterly, Calcutta, Vol No XXVIII-2, 1962–63, pp 116-138

Right Understanding – Some Hurdles

I Right understanding *(Samyagdarsana)*, right knowledge *(Samyagjñāna)* and right conduct *(Samyagcāritra)* constitute the triple path towards self-realisation[46] There is need to a harmonious blending of the three paths Right understanding is the basis, it leads to right knowledge This is faith rooted in intuitive grasp of the truth and not related to superstitious uncritical acceptance of truth It is looking inward and it may be referred to as the "mental set' in the psychological sense

[46]Ācarya Samantabhadra has mentioned 8 characteristics of *Samyagdarśana* ·

1 *Nihśankita* is the deeprooted faith in the persons who are authorities and in the validity of the sacred texts

2 *Nihkānkṣitā* spirit of non-attachment towards the fruits of *Nihkānkṣā* It should be purely spiritual craving

3 *Nirvicikitsā* it to be free from illusions and stupor

4 *Amūdhadṛṣṭi* is to be free from the perversity of beliefs, which may be called *amūdhatva*

5 *Upagūhana* refers to the emphasis on the right aspect of the *Samyagdṛṣṭi* in the sense that we should discourage to aim at partial and half-hearted right-mindedness,

6 *Sthitikarana* is to secure steadfastness and to lead towards rightness of understanding The 'fallen angels' in the path have to be restored to the path of right direction.

7 *Vātsalya* emphasises that we should have love and kindness towards those leading the path of righteousness, without of course showing ill-will towards the fallen "Those who hunger and thirst after righteousness shall be filled "[47]

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45 (a) *Tattvārtha-sūtra* I, 1 (b) *Dravyasamgraha 36*
(b) *Pañcāstikāyasāra* 106

46 *Ratnakarandakaśrāvakācāra* 11-18

47 *The Holy Bible Mathew* 5 6

8 *Prabhavana* is to kindle the light of right understanding, by removing many misconceptions, inadequacies and deficiencies The hurdles in the path of right understanding are many and varied Some of the difficulties are psychological *Ācārya* Samāntabhadra has given an enlightened and able descriptions of the psychological and sociological impediments in the acquisition of rightness of outlook and right understanding

II Ācārya Samantabhadra says that right understanding and right faith would be vitiated by the two psychological and sociological processes [48]

1. Eight types of vanity (Arrogance) and 2 three types of folly We may also class them as forms rooted in ignorance. The first distinction refers to the 8 forms of *Mada* (vanity) and the second has reference to the 3 types of *mūdhatā*

The 8 types of vanity are primarily psychological They vitiate the working of the mind and create perversity of out look which becomes an obstacle in the development of right understanding We lose the balance of understanding and are strayed away from the right path of grasping the truth We live in the world of self-created illusions about ability and achievements. We are lost in the jungle of subjective phantasies The 8 types of vanity are

(i) *Jñāna mada* In this we live in the world of our own creation that we are the wisest men on the earth. It is the Vanity of knowledge Vanity (arrogance) of knowledge is born out of the immaturity of mind We gloat over our own intellectual achievements and suffer from the illusion of vanity of knowledge

(ii) *Pūjanīyatā mada* In this we become blind to our short comings and failures because some people respect us Respect and admiration for whatever little we have

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48 *Ratnakaraṇḍakasrāvakācāra* 25, 26.

achieved, sometimes takes us off the rails of the right perspective of our personality We gloat in our glory and we move with half open eyes in the illusion of superiority This is the *Vanity of superiority*

(iii) *Kula mada* refers to the arrogance of the status of the family and birth A person born in a high family and endowed richly with the emenities of life is likely to lose the balance of his mind in the matter of estimating his personality in the right perspective He thinks no end of himself and he develops an attitude of conceit for his way of life and disdain for the lower rung of society, He looks at the lowliest and the lost with sneering disdain He is far away from the path of rightness of understanding and righteousness

(iv) *Jātimada* is the arrogance of birth in a particular 'higher' society and community This also makes him lose the balance of the perspective of life and society It leads him towards the disdain of the lowly in society and exploit them to his advantage

(v) *Bala mada* In this, one develops the sense of superiority for strength and valour He may become a tyrant and maniac Adolf Hitler is an example of a person who suffered from the illusion of racial superiority and of the need for the extermination of the Jewish people He was so full of arrogance of power and authority, that when, once, it is reported, Lord Chamberlain asked him how he was so confident of winning the war for which he was so greatly clamouring Adolf Hitler called a few of his guards of the suicide squad and ordered them to jump from the 4th floor and die The Guards did jump and die They had to sacrifice their lives for the sake of glorifying the power of Adolf Hitler This is the arrogance of strength and power.

(vi) *Rddhimada* This is the vanity of the possession of some extra-ordinary power The possession of miracles and

supernormal powers through the *tapas* and yogic practices may bring some powers But one, pursuing the path of spiritual perfection, should desist from using them Otherwise, one is likely to lose the balance of mind and become arrogant towards the fellow mortals There are numerous instances *Ṛsis* who have fallen from the height of spirituality because of their arrogance of the attainment of certain power, and possession of wealth.

(vii) *Tapo mada* refers to the vanity of ascetic practices. One feels superior because he unlike the 'lowly fellow mortals', practises penance, That gives arrogance of *tapas*, and he strays away from the true path of perfection

(viii) *Śarira mada* is the arrogance of having a beautiful body. We forget that the form and the physical beauty are temporary They fade We forget that we get old and that in old age and in acciednts, deficiencies and deformities are formed To forget this and to love and admire one's beautiful body creates an illusion of superiority and a disdain for the less fortunate fellow mortals.

The 8 types of vanity vitiate the mind, make us forget the real nature of the pursuit of truth We do not get back the perspective of life and personality and we 'lose the soul'

2. We now turn our attention towards understanding the 3 types of folly (*Mūdhatā*) They are[49]

   (i) *Loka–mūdhatā* It refers to the superstitious practices in social and religious matters These practices are based on blind irrational foundations coming from generations These refer to the customs and mores which are not directly relevant to the purpose of achieving the personal, social and spiritual excellence

49 Ibid 22

For example, we take the holy dips in the river and in sea for the sake of washing off our sins If taking bath in the holy rivers were to wash away our sins, the Buddha asked, then the fish and crocodiles living permanently in the river would have washed all their sins and would have been assured of a seat in heaven Similarly, practices like jumping from the top of the mountain for the same reason would be blind practice Men worship all sorts of deities made of sand and stone Going 'sati' after the death of the husband is also irrational All these practices are rooted in ignorance and blind superstitious beliefs regarding the good of man They constitute the ignorance of the populace–*Lokamūdhatā*

(ii) *Devamūdhatā*[50] refers to the worship of the fierce and benevolent deities from whom we expect protection, punishment or rewards We worship the deities for the sake of propitiating them so that the fierce deities may not harm us and benevolent may reward us with prosperity We forget the fact that the god is a spiritual force He neither rewards nor punishes If he or she were to indulge in such tasks of rewarding and punishment, they would be steeped in the baser impulses and emotions of the animal world Such gods are no gods We should free ourselves from such superstitious practices They are rooted in the practices of the primitive man handed down to us for centuries on end This is an anthropological problem for study

(iii) *Gurumūdhātā*[51] is the following a *guru* (teacher or preceptor) who does not possess the requisite excellence of a *guru* A true teacher is one who has mental, moral and spiritual excellence He must have know-

50 Ibid 23
51 Ibid 24

ledge and wisdom He is selfless and compassionate. He is a seeker after truth But very often we run after persons who do not possess these qualities and who are not fit to be called *guru* They indulge in all sorts of unseemly activities To follow such *gurus* constitutes *Gurumūdhatā* This type of analysis of the folly has great social significance In our age, we find we run after those mediocre men who profess to have knowledge and power and who dote on authorities. In our academic institutions like colleges and the Universities, we rarely find real scholars who are devoted to their studies, pursuit of knowledge and teaching They are more interested in their personal benefit and they run after administrative and political power They indulge in unacademic and unseemly activities They are the teacher politicians Such men should be avoided and be kept away from the young impressive minds However, it is not to be said that this type of intellectual and social climate is to be found in our time only Socrates railed against the sophists and the academic and political brigands He crusaded against hypocricy And he had to drink *hemelok*

III We are, here, reminded of similar attempts made by eminent philosophers in the middle ages and in the modern period in the West to clear the cobwebs of thought for the sake of establishings the truth Socrates aimed at defining terms Some theologians in the middle ages sought to give the guide lines for thought. But we should note that till the beginning of the era, philosophy was tied down to the apron strings of Aristotle's philosophy One who deviated was condemned There is a story of a serious attempt made by eminent philosophers to find out the number of teeth a horse has. They referred to the Classical texts and the books of Aristotle But when a young scientist, imbued with the modern sprit of investigation, humbly suggested that a horse be brought to the

Conference hall to count the teeth instead of pouring in the ancient classical texts. the elderly scholars looked at him with surprise and derision, because "Aristotle never did that"

It was against this type of stagnation of knowledge and academic slavery that Francis Bacon protested He said that if we have to pursue truth, we have per force to be free from the follies arising out of the fallacies in thought and due to the purely deductive approach towards the seeking of truth Truth needs to be sought in the world outside and not merely in the deduction of conclusions from the premises in the Aristotalian syllogisms Francis Bacon started the movement of induction in the scientific investigation as a methodology of investigation

Francis Bacon wanted to remove the cobwebs of thought in order to get the correct picture of reality Bacon put more life into logic making induction an epic adventure and a conquest Philosophy needed a new method In order to seek the truth in the real sense of the term, Bacon urged us to free ourselves from the traditional stagnations and the fallacies of thought "Expurgation of thought is the step" We must become as little children, innocent of 'isms' and abstractions, washed clear of prejudices and preconceptions We must destroy the *Idols of the mind* Idol is a picture taken for a reality, a thought mistaken for a thing Bacon mentions 4 *Idols of the mind* we should scrupulously avoid in seeking truth

The 4 Idols of the mind are (i) Idols of the tribe, (ii) Idols of the Cave, (iii) Idols of the market place and (iv) Idols of the Theatre

(i) The idols of the tribe constitute the fallacies natural to humanity in general "For man's sense is falsely asserted to be standard of things— Our thoughts are pictures rather of ourselves than of their objects For instance human understanding, from its peculiar nature, easily supposes a greater degree of order in the Universe than it really finds Hence, the fiction that the celestial bodies move in perfect

circle[52] "All superstition is much the same, whether it be that of Astrology, dreams, omens, retributive judgement or the like, in all of which the deluded believers observe events which are fulfilled, but neglect and pass over their failure, though it be much more common"[53]

(ii) The *Idols of the cave are* errors peculiar to the individual man "For every one has a cave or den of his own, which refracts or discolours the light of nature"[54] The judgements are vitiated by individual moods and the personal factor in the constitution of the mind Some minds are synthetic, and some analytic Some show unbounded enthusiasm for antiquity, some others eagerly embrace novelty Only a few can have a just perspective Truth has no parties[55]

(iii) The *Idols of the Market Place* arise from the commerce and association of men with one another They use language as the medium, but they forget that words are sometimes misleading, as they are imposed according to the understanding of the crowd We in the present day have used the word 'socialism' without understanding the connotation of the word Philosophers have used the phrases like "The Infinite", or "The first mover unmoved" But these are Fig-leaf phrases used to cover naked ignorance and perhaps indicative of a guilty conscience in the user[56]

(iv) The *Idols of the Theatre* have migrated into men's minds from the various dogmas of philosophers and also from the wrong laws demonstration All the systems of philosophy are so many stage plays representing worlds of their creation after an unreal and scenic fashion And in the

52 Francis Bacon *Novum Organum* I, 45
53 Ibid I, 48
54 Ibid I, 56
55 Ibid I, 55
56 Ibid I, 43

plays of this philosophic theatre you may observe the same thing which is found in the theatre of poets,— that stories invented for the stage are more compact and elegant, and more as we would wish them to be, than true stories out of history The world as Plato described it is merely a world constructed by Plato, and pictures of Plato rather than the world [57]

We shall never get far along the path of truth if these idols are still tied to us We should free ourselves from the subjective elements in the pursuit of truth Truth is not any man's monopoly It is universal and objective. The philosophers and the seers from times immemorial have striven to reach the highest through the means of reason and intuition Reason leads us to the understanding of empirical reality, while it is the highest experience which leads us to the Truth Francis Bacon had the limited objective of providing the methodology of scientific investigation Ācārya Samantabhadra has taken the perspective of spiritual reality and has shown the pitfalls in the path to self-realisation It is the seers, the *Ṛṣis*, who constitute the leaders of thought, and like kindly light they lead us on Such enlightened ones or the 'sages' are the first hand exponents of philosophy [58]

57 Will Durant *The Story of Philosophy* (The pocket library 1960) p 134

58 Aldous Huxley *Perennial Philosophy* (1959) pp. 10, 11

CHAPTER III

THE JAINA THEORY OF THE SOUL

I The problem of the soul has been a perennial problem in religion and speculative philosophy Primitive man had made a distinction between body and soul The burial of the dead with their belongings and even the mummification of the Egyptians are based on such a distinction between body and spirit The philosophical concept of the soul has developed from such primitive distinctions

Anthropological evidence shows that the notion of soul and spirit was first formed by primitive man as an explanation of certain features of his experience like dream and sleep For him soul is an ethereal image of the body It is ethereal, tennous or filmy, and it possesses the power of flashing quickly from one place to another Yet it was not conceived as purely immaterial In Plato we find the emphatic primacy of the psyche or soul in the dialogues from the *Apology* onwards to the *Laws*

In the Homeric thought psyche appears as a shadowy double of the body But Socrates and Plato recognised the soul as man's real self Socrates said that we should aim at the perfection of our souls Plato shows that of all the things that man has, next to the gods, his soul is the most divine and most truly his own [1] Body in fact is the shadow of the soul Jowett says that Plato was concerned with emphasizing the priority of soul to the body, towards the end of his life, as he gave importance to the idea of good in the *Republic* and of beauty in the *Symposium* [2] Plato said that the soul is immortal because its very idea and essence is the self-moved and self-moving, that which is the fountain and the beginning of motion to all that moves besides [3]

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1 The *Laws*, 959

2 *Dialogues of Plato*, Vol v (2nd Ed) p 120

3 The *Phaedrus*, 245

Plato reversed the primitive conception of the soul as a shadowy double of the body and identified the true as the soul, but he preserves and accentuates the original animistic dualism Approaching the question with the scientific spirit, Aristotle started with the living organism and defined the psyche as the principle of life He distinguished the different levels of psychical functions, from the vegetative to the rational The soul is the actualisation of the potentiality of life, and, therefore defined as the 'entelechy', 'as the fulfilment of the body' The idea of the soul is intrinsically independent of the body implies the conception of its substantiality Conceiving the soul as a simple and indestructible substance, the scholastic metaphysics was argued to demonstrate its immortaility[4] So did Plato emphasize the simple and unitary nature of the soul

In modern psychology, the idea of the soul is no longer important In its place has come the notion of self or 'the centre of interest' The word 'soul' is ambiguous Sometimes it stands for mind, sometimes for self and sometimes for both The English word points to an entity as the cause or vehicle of physical or psychical activities of the individual person The soul is a spiritual substance. In Indian thought the word *ātman* has undergone various changes It is little used in the Vedas It primarily meant breath In the *Upanisads* another word, *prāṇa*, is used for breath, and *ātman* stands for the innermost part of man Man was *ātmavat* For the Upaniṣadic seers, the soul was a proposition for all experiences Indian philosophies, with the exception of Māyāvāda of Śaṃkara and Kṣaṇikavāda of the Buddhists, fundamentally agree about the nature of the soul as a permanent, eternal and imperishable substance But the primitive Āryans believed that the essence of man is continued after death in a shadowy existence in some subtle bodily form This is not the soul of the later philosophers

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4 Seth Pringle-Pattison (A), *The Idea of Immortality* (Oxford) 1922, p 73

Jacobi calls it psyche [5]This is the development of the primitive notion of life after death lingering in some form It is found even today in the practice of *śrāddha* The psyche is frequently spoken of as *puruṣa* and of the size of the thumb *(aṅguṣṭha-mātra)* At the time of death it departs from the body In the oldest Upaniṣads the psyche is described as constituted by the *prāṇas*, psycho-physical factors Still, these factors were not regarded as principles of personality

II The idea of the soul has occupied an important position in Jaina philosophy Jainism aims at the liberation of the soul from the cycle of birth and death The saving of the soul is the Christian ideal In the *Apology*, Plato makes Socrates say that his mission was to get men to care for their souls and to make them as good as they can be

Jainism is dualistic There is a dichotomous division of categories All things are divided into living and non-living, souls and non-souls In the first verse of the *Dravyasaṃgraha*, we read, "The ancient among ;the great Jainas have described the dravyas as *jīva* and *ajīva*" Jiva is a category, and *jiva* personalised becomes *ātman* Jainism believes in the plurality of souls Souls are substances distinct from matter Souls influence one another But they are quite distinct from one another and not connected in any higher unity They may be called spiritual monads Jainism emphasizes the diversity of souls Amongst the Muslim theologians, Nazam and his school maintained that the soul is a spiritual substance.

Jainism considers the soul from two points of view the noumenal (*niścaya naya*) and the phenomenal (*vyavahāra naya*) The *Dravyānuyogatarkaṇā* of Bhoja describes the distinction as mentioned in the *Viśeṣāvaśyakabhāṣya* by saying that the *niścaya* narrates the real things and the *vyavahāra* narrates things in a popular way. In the *Samayasāra*, Kunda-kundācārya points out that the practical standpoint is essential

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5 Jacobi (Hermann) *Studies in Jainism— The Place of Jainism in Indian Thought*

for the exposition of the inner reality of things, as a non-Āryan is never capable of understanding witout the non-Āryan tongue[6]

The existence of the soul is a presupposition in the Jaina philosophy Proofs are not necessary If there are any proofs, we can say that all the *pramāṇas* can establish the existence of the soul "Oh Gautama, the soul is *pratyakṣa*", said Mahāvīra, "for that in which your knowledge consists is itself soul" What is *pratyakṣa* need not be proved like the pleasure and pain of the body It is *pratyakṣa* owing to the *aham-pratyakṣa*, the realization of the I, which is associated with the functions pertaining to all the three tenses William James and James Ward present self-consciousness in this form Ward talks of the 'internal perception' or self–consciousness The last order of knowledge of the duality of subject and object is an indispensable condition of all actual experience however simple It is therefore, first in order of existence It is the subject of experience that we call the pure ego or self[7] William James says, "For, this central part of the self is felt It is something by which we also have direct sensible consciousness in which it is present, as in the whole life-time of such moments[8] Thus, one who ignores the self-evidence of the soul is like one who says that sound is inaudible and the moon is devoid of the moon The existence of the soul can be inferred from the behaviour of others Similarly, the soul exists because "it is my word, O Gautama"[9]

The *jīva* is described from the noumenal and phenomenal points of view From the noumenal point of view, the soul is described in the pure form The phenomenal describes the empirical qualities of the soul From the pure point of view, it is not associated with body or any physical or mental qualities Mahāvīra points out to the third Gaṇadhara that

6 Jaini (J L) Ed *Samayasāra*, 38
7 *Ganadharavāda*, 6
8 James (William) *Principles of Psychology*, Vol I, Ch X, p 298
9 *Gaṇadharavāda*, 34

the soul is different from the body and its sense, just as Devadatta recollects an object perceived through the five windows of the palace, which is different from the palace and the five windows, so also a person recollecting an object perceived through the five senses of the body is different from the senses and the body[10]

The Buddhist impermanence of the soul is also refuted. Buddhists had said that there was no self except the *khandas* Kundakundācārya points out that from the noumenal point of view the soul and the body are not one, although in wordly practice the soul having a beautiful body is called beautiful and fair like the beautiful body of the living Arhat[11] In the *Chāndogyopaniṣad*, in the dialogue between Yājñavalkya and Janaka, the idea of the self is progressively brought out by showing that it is not a physical entity nor a dream-state

From the noumenal point of view, the soul is pure and perfect It is pure consciousness From the real point of view, the soul is unbound, untouched and not other than itself The soul is one and not composite In the *Sthānānga* we get a description of the soul as one *(ege attā)* The commentator describes it as *ekavidhah ātmanah*[12] *Samayasāra*, Kundakundācārya describes the absolute oneness of the soul "on the strength of my self-realisation"[13] This does not contradict the plurality of souls in Jainism It only emphasizes the essential identity of souls Jīvas in all their individual characteristics are essentially the same If the souls were one, then, "O Gautama, there would not be *sukha, duhkha, bandha, mokṣa,* etc." Individual souls are different like the *kumbhas*[14]

The nature of *jīva* has been well described by Nemicandra in his *Dravyasamgraha* He describes the soul both from the

10 *Ganadharavāda*, 109, and *Sūtrakṛtānga*, 33
11 *Samayasāra*, 39, 42
12 As quoted in *Abhidhānarājendra*, Vol II, 'ttā'
13 *Samayasāra*, 5
14 *Gaṇadharavāda*, 34

noumenal and phenomenal points of view He says that *jīva* is characterised by *upayoga*, is formless and is an agent. It has the same extent as its body It is the enjoyer of the fruits of Karma It exists in *saṁsāra* It is *siddha* and has a characteristic of upward motion [15] We get a similar description in the *Pañcāstikāyasāra* of Kundakundācārya Jiva is formless It is characterised by *upayoga* It is attached to *karma* It is the Lord, the agent and the enjoyer of the fruits of Karma It pervades bodies large or small It has a tendency to go upward to the end of *loka*, being freed from the impurities of Karma [16] The *Tattvārthasūtra* describes the nature of the soul as possessing *upayoga* as its essential characteristic

Every Jīva possesses an infinite number of qualities Glasenapp, in his *Doctrine of Karma in Jaina Philosophy*, mentions eight important characteristics

1 The faculty of omniscience (*kevala-jñāna*)

2 The faculty of absolute undifferentiated cognition (*kevala-darśana*)

3 Superiority over joy and grief

4 Possession of belief in complete religious truth (*samyaktva*), and irreproachable moral conduct (*cāritra*)

5. Possession of eternal life (*akṣāyasthiti*)

6 Complete formlessness (*amūrtatva*)

7 Unrestricted energy (*vīryatva*)

8 Complete equality in rank with other *jīvas*

The first characteristic of the soul is *upayoga* The word *upayoga* is difficult to define It is the source of experience. The cognitive, conative and affective aspects spring from it It is differentia of the living organism Umāsvāti says that

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15 *Dravyasaṃgraha*, 2

16 *Pancāstikāyasāra*, 27–28.

upayoga is the essential characteristic of the soul[17] Upayoga has conative prominence Upayoga is that by which a function is served . *upa*} *ujyate anena iti upayogaḥ* It is also described as that by which a subjct is grasped[18] In the *Gommaṭasāra* Jivakāṇḍa, Upayoga is described as the drive which leads to the apprehension of objects[19] It is the source of the psychical aspect of experience It gives rise to the experience of objects, and the experience expresses itself in forms of *jnāna* and *darśana* Upayoga is of two types *anākāra*, formless, and *sākāra*, possessed of form Anākāra Upayoga is formless, indeterminate cognition Sākāra Upayoga is determinate cognition, a defined form of experience It would not be out of place to point out that *upayoga* is not the resultant of consciousness as it is sometimes maintained This was one of the earlier attempts to translate *upayoga* Nor is it a sort of inclination arising from consciousness It is the conative drive which gives rise to experience It is, in fact, the source of all experience The Jaina philosophers were aware of the driving force of experience, the force by which experience is possible This may be likened to the 'horme' of the modern psychologists It may be called horme in the sense that McDougall has used the term It is a vital impulse or urge to action Nunn has stated that horme is the basis of activity that differentiates the living animal from dead matter. It is like Schopenhauer's 'will to live', and Bergson's 'elan vital' *Jñāna* and *darśana* are manifestations of *upayoga*

The biological studies of the lower animals from the amoeba onwards show that all animals are centres of energy in constant dynamical relation with the world, yet confronting it in their own characteristic way A name was needed to express this fundamental property of life, the drive or a felt

17 *Tattvārthādhigamasūtra*, Ch II, 8

18 *Prajñā*, 27, *Viśesāvaśyakabhāṣya*

19 *Gommaṭasāra* Jīvakāṇḍa, Ch XX, Verse 672 *vatthunimittaṃ bhāvo jādo jīvassa jo du uvajogo*

tendency towards a particular end Some psychologists called it 'conation' or the conative process But this drive may not always be conscious

There is the presence of an internal drive in such processes "To this drive or urge, whether it occurs in the conscious life of men and the higher animals we propose to give a single name horme"[20] This activity of the mind is a fundamental property of life It has various other names, like 'the will to live' 'elan vital', the life urge and the libido Horme under one form or another has been the fundamental postulate of Lamarck, Butler, Bergson and Bernard Shaw McDougall took great pains to present the hormic theory of psychology as against the mechanistic interpretation of life and mind

The hormic force determines experience and behaviour. We get conscious experience because of this drive The conscious experience takes the form of perception and understanding Horme operates even in the unconscious behaviour of lower animals In the plants and animals we see it operate in the preservation of organic balance In our own physical and mental life we find examples of horme below the conscious level We circulate our blood, we breathe and we digest our food, and all these are the expressions of the hormic energy It operates at all levels both in the individual and the racial sense[21] But the horme expressed and presented by the Jaina philosophers could not be developed and analysed in terms of the modern psychology, because their analysis of Upayoga was purely an epistemological problem tempered with metaphysical speculation They were aware of the fact that there is a purposive force which actuates and determines experience This is clear from the distinction between *jñāna* and *darśana* as two forms of *upayoga*

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20 Nunn (Percy) *Education Its Data and First Principles*, pp 28–29, 3rd Ed

21 Ross (James S) *Groundwork of Educational Psychology*, p 47

Citta or *cetanā* as a characteristic of the soul is important in Indian philosophy In the *Dravyasaṃgraha*, *jīva* is described as possessing *cetanā* from the noumenal point of view Cetanā is a sort of inclination which arises from *upayoga* This inclination branches in two directions—*jñāna* and *darśana* Darśana may be said to be undifferentiated knowledge. Jñāna is cognition defined The *jīva* has infinite *jñāna* and *darśana* But certain classes of Karman, like *jñānāvaranīyā* and *Darśanāvāranīya* tend to obscure and confuse the essential nature of the *jīva* From the phenomenal' point of view, *darśana* and *jñāna* tend to manifest themselves in eight kinds of *jñāna* and four kinds of *darśana*.

The possession of Upayoga raises the question whether the Jiva possesses *upayoga* and is yet different from it, or whether it is identical with it The Nyāya theory does not recognise the identity of quality and its possessor Jainism asserts that only from the phenomenal point of view they are separable In *Pañcāstikāyasāra* we read "Only in common parlance do we distinguish *darśana* and *jnāna*. But in reality there is no separation "[22] The soul is inseparable from Upayoga Horme is an essential characteristic of the living organisms It is manifested in the fundamental property experienced in the incessant adjustments and adventures that make up the tissue of life and which may be called drive or felt tendency towards an end.[23] Animal life is not merely permeated by physical and chemical processes, it is more than that Even the simplest animal is autonomous

The soul is simple and without parts It is formless As the soul is immaterial it has no form This quality has been mentioned in other systems also The Jaina thinkers were against the Buddhist idea of the soul as a cluster of *khandas* Buddhists do not refer to the permanent soul It is a composite of mental states called *khandas* In modern Western thought

22 *Pañcāstikāyasāra*, 41
23 McDougall (William) *An Outline of Psychology*, Ch 3.

Hume says, "when I enter most intimately into what I call *myself*, I always stumble upon some perception or other of heat or cold, light or shade, love or hatred, pain or pleasure I never catch myself any time without perception, and never can observe anything but the perception,"[24] Hoffding stated that the ego has been looked for in vain as something absolutely simple The nature of the ego is manifested in the combination of sensation, ideas and feelings But Herbart maintains that the soul is a simple being not only without parts but also without qualitative multiplicity Modern psychology has emphasized substantiality, simplicity persistence and consciousness as the attributes of the soul Descartes has said "I am the thing that thinks, that is to say who doubts, who affirms who loves, who hates and feels ," He designates this thing as substance[25]

Hamilton advocated the four characteristics with the greatest explicitness Other prominent names are those of Porter, Calkins, Angell and Aveling[26]

From the phenomenal point of view, *jīva* is also described as possessing four *prāṇas* They are sense *(indriya)*, energy *(bala)*, life *(āyus)* and respiration *(āna)* The *Pancāstikāyasāra* gives the same description. The idea of *prāna* is found in Indian and Western thought In the Old Testament (Genesis Book I) we read, "The Lord God breathed into the nostril the breath of life and man became a living soul " In the primitive minds we find the conception that the wind gave men life When it ceases to blow, men die In the Navaho legend there is a description of the life force according to which we see the trace of the wind in the skin at the tips of fingers Prāṇas refer to psycho-physical factors of the organism The *jīva* assumes the bodily powers when it takes

24 Hume (David) *Treatise on Human Nature*, Book I, Pt IV, 6

25 Descartes *Meditations* II

26 Spearman (C) *Psychology Down the Ages*, Vol 1, Ch, XXI, pp. 391–92.

new forms in each new birth. Whatever thing manifests in the four *pranas* lives and is *jiva*[27] The four Prāṇas are manifest in ten forms The Indriya expresses itself in five senses Bala may refer to the mind, the body and speech Āyus and Āna are one each These *pranas* in all their details need not be present in all organisms, because there are organisms with less than five sense organs But there must be the four main characteristics The most perfectly developed souls have all the ten *prānas* and the lowest have only four This has a great biological and psychological significance Comparative psychology points out that in the psycho-physical development of the various animal species at the lower level, the chemical sense which is affected by chemical reaction is the only sense function. and it later becomes the separate sense of teste and smell Experimental investigations carried by Riley and Forel point out that the chemical sense is used bv insects like moths even for mating. Forel has given a topo-chemical theory for explaining the behaviour of bees As we go higher in the scale of life, the chemical sense plays little part In birds, sight and smell are well developed In mammals, we find a higher degree of qualitative discrimination of smell As we go higher still, we get the variability of adaptation which may be called intelligence

In the Brāhmaṇas and the oldest Upaniṣads there is a description of the psyche as consisting of five *Prānas* They are regarded as factors of the physico-psychological life Occasionally, more than five *Prāṇas* are mentioned But still the idea of a permanent self had not shaped itself In the third Adhyāva of the *Bṛhadāranyakopaniṣad* Yājñavalkya was asked to explain what happened to a person after the body has been dissolved, and the parts of the psyche has been remitted to the fire and wind He avoids the discussion and suggests that Karma remains after death[28] This was a step forward towards

27 *Pañcāstikāyasāra*, 30

28 Ranade (R D) *A Constructive Survey of Upaniṣadic Philosophy*, p 181, (1926)

the formation of the permanent self *Bṛhadaraṇyakopaniṣad* also contains a discussion about the constituent parts of the soul Eight instead of five have been suggested Vijñāna and *retah* are mentioned This *vijñānamayapuruṣa* comes nearer to the conception of the soul, although personal immortality is not emphasized In Jainism also, the idea of a permanent soul possessing *Prāṇas* must have developed on the same lines

From the phenomenal point of view, the soul is the Lord (*prabhu*), the doer (*kartā*), enjoyer (*bhaktā*) limited to his body (*dehamātra*), still incorporeal, and it is ordinarily found with Karma As a potter considers himself as a maker and enjoyer of the clay pot, so, from the practical point of view the mundane soul is said to be the doer of things like constructing house and the enjoyer of sense objects [29] As the soul produces impure thought-activities and as a consequence, the material Karmas, it also enjoys thoughts with the help of the material Karmas Thus, Jiva enjoys its thought-created activity However, from the noumenal point of view, Jiva is the doer of *śuddha bhāvas* or pure thought (*Karmas*), and from the phenomenal point of view, it is the doer of *pudgala karmas* or Karmic matter [30] The distinction between the formal cause (*nimitta*), and material cause *upādāna*, has been introduced for the description of the soul The Jainas say that the soul is the efficient cause of the material Karmas The Jiva possesses consciousness, and consciousness manifests itself in the form of various mental states These mental states are responsible for activities which produce material Karmas It is, therefore, asserted that Jiva is the agent of thought karmas, indirectly of the Karmic matter The *Pancāstikāyasāra* describes the *ātman* as the agent of its own *bhāvas* But it is not the agent of *pudgala karmas* [31] Jainism emphasizes the activity of the Jiva as against the Sāṃkhya view of the passive *udāsīna puruṣa* As a consequence

29 *Pañcāstikāyasāra*, 27 and *Samayasāra*, 124

30 *Dravyasaṃgraha*, 8, 9

31 *Pañcāstikāyasāra*, 6, 28

of activity, the Jīva experiences happiness and misery But Nemicandra says that it is only from the phenomenal point of view From the noumenal point of view, Jīva has consciousness and it enjoys eternal bliss In the *Dravyasaṃgraha* we read, "*niccayanavado cedana-bhāvaṃ khu ādassa*" The joys and sorrows that Jīva experiences are the fruits of *dravyakarman* But Buddhism believes that the agent never enjoys the fruits of Karma James Ward giving the general characterization of the "varied contents of the empirical self, says that the self has first of all a) a unique interest and b) a certain inwardness, further it is c) an individual that d) percists, e) is active, and finally it knows itself [32]

But the process of entanglement in activity and enjoyment is beginningless The soul gets entangled in the *saṁsāra* and embodied through the operation of karmas It assumes various forms due to the materially caused conditions *(upādhi)*, and is involved in the cycle of birth and death It is subjected to the forces of Karmas which express themselves, first through the feelings and emotions and secondly in the chains of very subtle kinds of matter, invisible to the eye and the ordinary instruments of science When the soul is embodied, it is affected by the environmen –physical, social and spiritual, in different ways Thus we get the various types of soul existence The soul embodies itself and identifies itself with the various functions of the bodily and social environment Willaim James distinguishes between the self as known or the me, the empirical ego as it is sometimes called, and the self as knower or the I, pure ego The constituents of the me may be divided into three classes the material me, the social me and the spiritual me The body is the innermost part of the material me Then come the clothes, our home and property They become parts of our empirical ego with different degrees of intimacy A man's social me is the recognition that he gets from his fellowmen A man has as many selves as there are indviduals

32 James (Ward) *Psychological Principles*, Ch XV, p 368, (1918)

and groups who recognize him The spiritual me also belongs to the empirical me It consists of the "entire collection of consciousness, my psyche faculties and disposition taken concretely " But the pure self, the self as the knower, is very different from the empirical self It is the thinker, that which thinks This is permanent, what the philosphers call the soul or the transcendental ego[33] James Ward also makes a distinction between the self known or the empirical ego, and the pure self For him, the empirical ego is extremely complex It is the presented self The earliest element is the presented self, the bodily or the somatic consciousness But they never have the same inwardness as "the sense of embodiment " We also find a certain measure of individual permanence and inwardness that belongs to the self We may call this 'the sensitive and the appetitive self.' With the development of ideation there arises what we call the inner zone, having still greater unity and permanence This is the imaging and desiring self At the level of intellection, we come to the concept that every intelligent person is a person having character and history and his aim in life through social interaction This gives conscience, a social product as Adam Smith has said At this stage a contrast between the thinker and the object of thought is clearly formed This is the thinking and willing self At this stage, even the inner ideation and desire become outer, no longer strictly self The duality of subject and object is the last order of knowledge and is the indispensable condition of all actual experience It is the subject of experience that we call pure ego or self[34]

The Jaina thinkers made a distinction between the states of the soul as *bahirātman*, *antarātman* and *paramātman*. Bahirātman consists in the identification of the self with body and external belongings It is the bodily self In this we say, "I am the body, I am lean etc ' This identification is due to ignorance The same soul is in the *karmāvasthā* and is

33 James (William) *Principles of Psychology* Vol I, p 292
34 James (Ward) *Psychological Principles*, Ch II

characterized by *śuddha caitanya* and bliss It is free from all sense of otherness It has discriminative knowledge This conscious self is *antarātman* in the *samyagdṛṣṭi guṇasthāna* The pure and perfect self which is free from the impurities of Karma is the *paramātman*. It is characterized by perfect cognition and knowledge It is freed and is a Siddha. This Paramātman is *jñānamaya* and is pure consciousness It cannot be known by the sense It has no *indriyas* and no manas From the noumenal point of view, these are the attributes of the soul[35] The Jaina approach to the problem is metaphysical It contains elements of psychological investigation, but the language is the language of metaphysics Modern psychologists, especially the rational psychologists, stopped at psychological analysis and explained the process of realizing the pure nature of the self from the empirical stage to the stage of pure ego But the transcendental self is not the subject of psychology. William James has said that states of consciousness are all that psychology needs to do her work with ,'Metaphysics or theology may prove the existence of the soul, but for psychology the hypothesis of such a substantial principle of unity is superfluous "[36]

Jainism refers to the size of the soul Although souls are not of any definite size, they contract and expand according to the size of the body in which they are incorporated for the time being The soul is capable of adjusting its size to the physical body, as the lamp placed in a large or small room illuminates the whole space of the room Nemicandra describes it as the phenomenal characteristic of the soul From the noumenal point of view it is said to exist in innumerable *pradeśas*[37] In respect of the elasticity of the soul, Jainism differs from the other schools of Indian thought As Jacobi

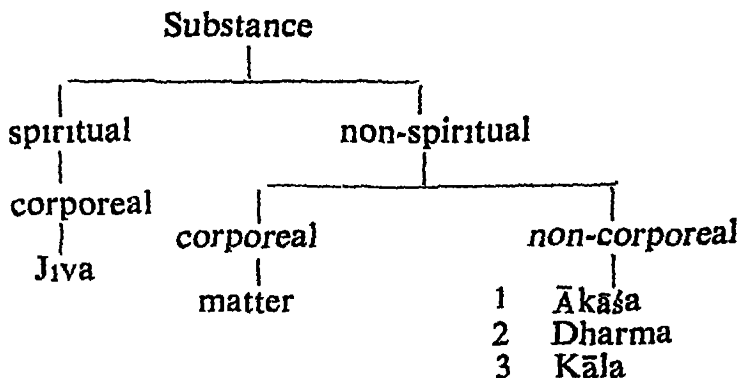
35 *Paramātmaprakāśa*, 31
36 James (William) *Briefer Course*, p 203,
37 *Dravyasamgraha*, 10

says, the Jains have a tenet of the size of the soul which is not shared by other philosophers [*]

Some philosohers like the Vaiśeṣikas, Democritus and the atomists, thought of the soul as atomic Some others talked of the omnipresence of the soul Jacobi says that the original Vaiśeṣika was not clear on this point Some Sāṁkhya writers preferred the soul to be infinitely small, while Īśvara Kṛṣṇa and later writers characterized it as all-pervading [27] The spatial view of the habitation of the soul had occupied the minds of the Upaniṣadic philosophers

Upaniṣadic psychology agrees with the Aristotelian in localizing the soul in the heart It was later thought that it was in the brain Yogic and Tāntric books recognized the cerebro-chemical processes, and consciousness was traced to the brain In the *Taittirīyopaniṣad* (1 6 1 2) we read that the soul in the heart moves by a passage through the bones of the palate, right up to the skull, where the hair are made to part The soul in the heart is called *manomaya* In the *Kauṣītaki Upaniṣad* the soul is described as the master of all bodily functions The sense depends on the soul as 'relatives on the rich' The self is immanent in the whole body, and is hidden in it This passage leads to the view, like the Jaina view that the soul fills the body Different other accounts are given in the Upaniṣads In the *Bṛhadāraṇyaka* the self is described as small as a grain of rice or barley In the *Kaṭhopaniṣad* we find that the soul is of the size of the thumb [28] It dwells in the centre of the heart In the *Chāndogya*, it is said to be of the measure of the span between the head and the chin William James traces the feeling of self to the cephalic movements He says that the self of selves when carefully examined is found to consist mainly in the collection of these peculiar motions in the head or between the

head and the heart[41] Descartes maintains that the seat of the soul is the pineal gland Fichte holds that the soul is a space filling principle Lotze says that the soul must be located somewhere in the matrix of the arterial brain events These accounts tend to make us believe that the soul is something material which occupies space It is sometimes pointed out that the idea of the spatial attributes of the soul constitutes a contradiction. If the soul has no form it cannot occupy space, even the infinite *pradeśas*, and *if it is immaterial, it cannot have form* However, this contradiction is due to the difficulties of expressing the immaterial in terms of the material This has been the perennial problem of philosophy, because the immaterial has no vocabulary of its own, The Greeks had the same difficulty Plato had to resort to allegories and myths for expressing the immaterial In Jainism, although the description of the soul is not metaphorical, it is just an attempt to come nearest to immaterialism It may be that the difficulty is due to the complexity of substance in Jainism Jainism gives the cross division of substances as spiritual and non-spiritual, and again as corporeal and non-corporeal substance like Dharma and Adharma, and there is the corporeal which is called Pudgala From the phenomenal point of view, *jīva* comes under the spiritual but corporeal The corporeal need not necessarily be material. The classification is as follows —



If this division is accepted, there need be no contradiction Again, when size is attributed to the soul, it is possible that it

41 James (William) *Principles of Psychology*, Vol I, p 301

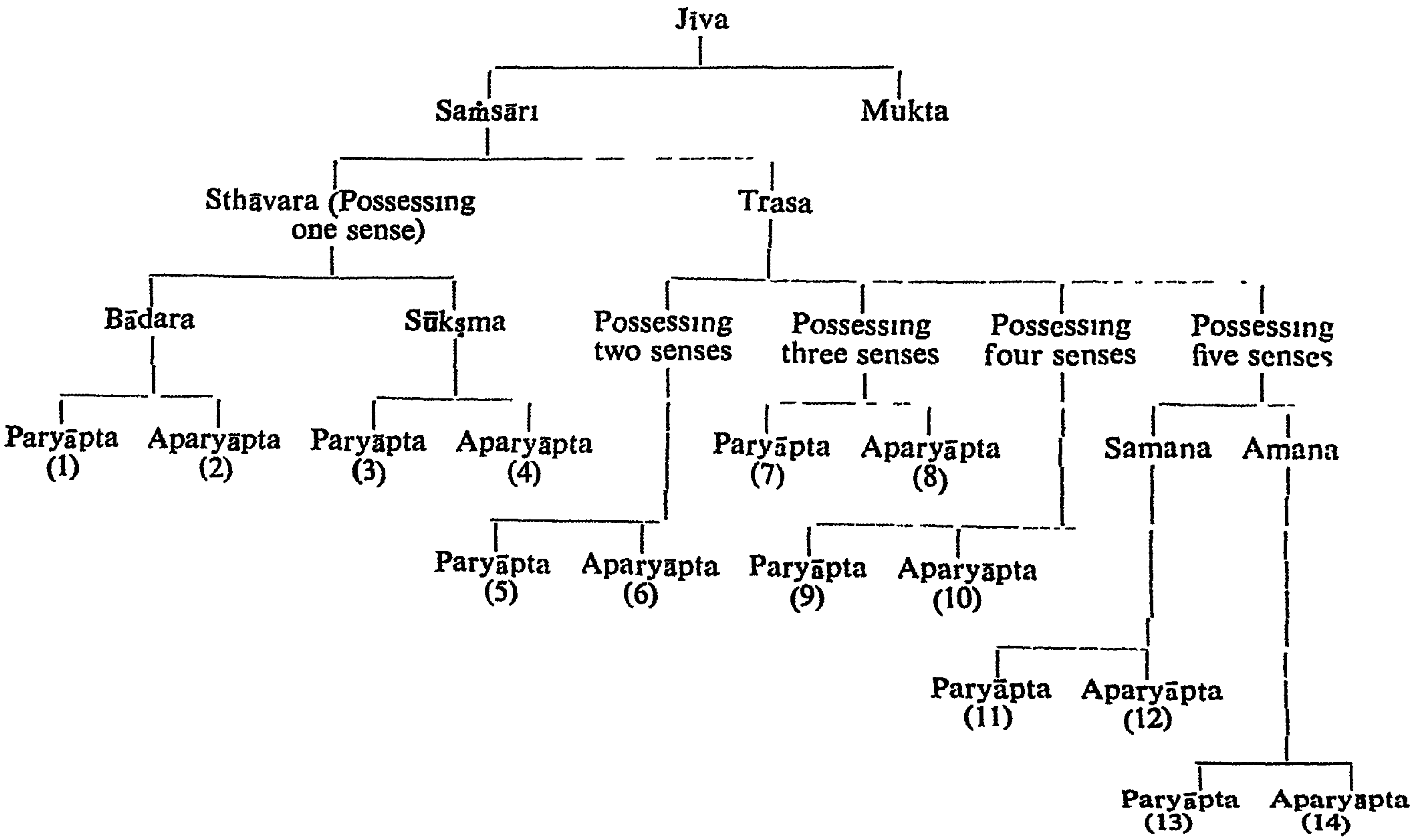
refers to the sphere or extent of the influence that is intended In the *Pañcāstikāyasāra* we read that just as a lotus hued ruby, when placed in a cup of milk, imparts its lustre to the milk, the soul imparts its lustre to the whole body [42]

Jiva is characterized by upward motion Nemicandra describes the pure soul as possessing *ūrdhvagati* In the *Pañcāstikāyasāra* it is said, when the soul is freed from all impurities it moves upwards to the end of Loka.[43] For Plato, the soul was above all, the source of motion It is only the self that moves In the Phaedrus, Socrates says in his second speech, "The soul is immortal for that which is ever in motion is immortal " The self never ceases to move and it is the fountain and the beginning of motion to all that moves The movement of the soul in *saṃsāra* is due to its association with Karman, but by nature it has the upward motion which it adopts beyond which no movement is possible in pure space with is devoid of the medium for motion The Jaina conception of the soul as possessing *ūrdhvagati* appears to be more an ethical expediency than a metaphysical principle or a psychological fact

All these attributes belong to the nature of every soul and they are clearly seen if the Jīvas are pure and free However, most of the Jīvas are not pure and free They are contaminated by some foreign elements which veil their purity and perfection The foreign element is Karman, very fine matter, imperceptible to the senses, and which enters into the soul and causes great changes The souls are then involved in the wheel of *saṁsāra* They become *samsārins.*

III The *samsāri jīvas* are classified on the basis of various principles, like the status and the number of sense organs possessed by them They are the *sthāvara jīvas,* immovable souls This is the vegetable kingdom Sri J C Bose has pointed out that the vegetable world has capacity for experience They

42 *Pañcāstikāyasāra,* 33
43 Ibid, 79,


TABLE No. 1
Jiva
Saṁsārī
Mukta
Sthāvara (Possessing one sense)
Trasa
Bādara
Sūkṣma
Possessing two senses
Possessing three senses
Possessing four senses
Possessing five senses
Samana
Amana
Paryāpta (1)
Aparyāpta (2)
Paryāpta (3)
Aparyāpta (4)
Paryāpta (5)
Aparyāpta (6)
Paryāpta (7)
Aparyāpta (8)
Paryāpta (9)
Aparyāpta (10)
Paryāpta (11)
Aparyāpta (12)
Paryāpta (13)
Aparyāpta (14)

are one-sensed organisms Earth, water, fire and plants are such *jīvas* They possess the sense of touch This view is peculiar to Jainism *Trasa jīvas*, (moving souls) have two to five senses Worms, oysters, conchs etc , possess taste and touch Ants, bugs and lice have three senses – taste, touch and smell Mosquitoes, bees and flies possess four senses – taste, touch, smell and sight And birds, beasts and men have all the five senses Again, five sensed organisms may possess mind They are called *samanaska* They may be bereft of mind *(amanaska)*

Plato talked of a determined number of souls 'The souls that exist must always be the same They cannot become fewer, nor yet can they become more numerous' [44] In the *Timaeus* he said that the number of souls is equal to the number of the stars [45]

In *Gommaṭasāra*, Jīvakāṇḍa, we get a detailed classification of *saṁsāri jīvas* This classification is shown in Table I

Comparative psychology points out that there have been various stages in the development of animal life The first simple animals, the protozoa, are possessed of one sense In fact, till we reach the insect species we find that the chemical sense predominates Positive, negative and food reactions are mainly due to the chemical sense As we go up the animal scale, we find sensory discrimination in qualitative distinctions Even the other senses get discriminated and developed as we proceed in the development of animal life Similarly, the distinction between the *jīvas*, as *paryāpta* and *aparyāpta*, has great psychological significance *Gommaṭasāra* thus illustrates the *parvāpta* developed, "as the things like the room, jars, and clothes are full or empty, so the *jīvas* should be understood to be complete or incomplete [46] Jīva becomes *paryāpta* with the absorption of Karmic matter for building up its body, sense,

44 *The Republic* 611
45 *Timaeus* 41
46 *Gommaṭasāra*, p 118

respiration and *manas* One-sensed organisms become complete with the possession of food, drink, body, sense and respiration. The possession of these attributes makes the first four-sensed organisms paryapta or complete For five-sensed organisms all the six are necessary In the absence of these the Jivas are incomplete. Comparative psychology has shown that sensory discrimination has been a gradual process. Miss Washburn points out that ability to distinguish between the different sensory experiences depends on several factors, like the nature of the sense organs and the ability to make varied reaction movements[47] On the basis of these investigations, three different classes of senses, like the chemical sense, hearing and sight, have been mentioned The chemical sense is manifested in the combined senses of taste and touch As sensory discrimination becomes more complex, the mental life of the animal becomes more developed and pronounced

IV These characteristics of the soul are mentioned from the practical point of view Defilement of the soul takes place when the Karma pours into the soul. This is called *āśrava* The soul then begins to experience mundane and emotional experiences like the passions The Karma which comes into contact is retained The soul is eternally infected with matter Every moment it is getting new matter In the normal course of things, it has no end But the deliverance of the soul from the wheel of *saṁsāra* is possible by voluntary means By the process of *saṁvara* the soul can stop the influx of Karma, by *nirjarā* it can eliminate the Karma already glued to the soul. Then all obstacles are removed and the soul becomes pure and perfect, free from the wheel of *samsāra* Being free, with its upward motion the *jīva* attains the liberation or *moksa* In the last lines of the *Gommaṭasāra* Jivakānda, it is said that the liberated soul remains pure and free ·

Pure and perfect souls live in eternal bliss But they do not lose their identity as the Vedāntin would emphasize In the

47 Washburn (Miss) *The Animal Mind*, Ch V, (1936)

eighth Khaṇḍa of the *Chāndogyopaniṣad*, it is said that when a man departs his speech is merged in mind, his mind in breath, his breath in fire, which in the highest being is *sat* Now, that which is the subtle essence has its self It is the self, "and thou Oh Śvetaketu, art that." In the eleventh Khaṇḍa also, we read that when the body withers and dies and the living self leaves it, the living self dies not [48] Jacobi says that here we come nearer to the concept of the soul It differs from the Jaina concept in that the soul here does not possess a permanent personality, for in *mukti* the *jīva* is merged in Brahman and its individuality is lost For the Jaina, McTaggart's analogy of the 'college of selves' would appear to be apter, although what type of spiritual unity there is in Mokṣa, Jainism cannot say McTaggart seeks of the unity of the absolute as that of a society All the selves are perfect, and "if an opponent should remind me", he writes, "of the notorious imperfections of all the lives of all of us, I should point out that every self is in reality eternal and that its true qualities are only seen in so far as it is considered as eternal "[49] Sub specie eternitatis it is progressing towards perfection as yet unattained The never-ceasing struggle of the soul is an important tenet in Jainism The universe is not, theu, an amusing pantomime of infallible marionettes, but a fight for perfection, in which "something is eternally gained for the universe by the success" The Jaina outlook is melioristic

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48 *na jīvo mriyate*

49 Pringle-Pattison (A Seth) *Idea of God*, 2nd Ed , Ch XX p 391

CHAPTER IV

CRITIQUE OF KNOWLEDGE

I The Jaina attitude is empirical and realistic. The Upanisadic philosophers found the immutable reality behind the world of experience Gautama, the Buddha, denounced everything as fleeting and full of sorrow. Mahāvira stood on commonsense and experience and found no contradiction between permanence and change The Jaina philosophy is based on logic and experience Mokṣa is the ultimate aim of life It is realised by the three-fold path of right intuition right knowledge and right conduct [1] Right knowledge is one of the major problems of Jaina philosophy. It is necessary to understand the Jaina theory of knowledge and experience for the proper understanding of Jaina thought The Jaina epistemology is very complex and developed gradually in response to the demand of time

The problem of mind eludes the grasp of philosophers and psychologists because it can be analyzed into both metaphysical and psychological problems Metaphysically, it refers to mind as the principle of the universe standing in relation to the phenomenal world This is the cosmic principle which is emphasized by the idealists as the primary principle Psychologically, it is the individual mind, the individual's system of psychic states in relation to the world of sense Philosophers could not make a distinction between the two aspects of the problem

The Indian thinkers were groping to grasp the intangible, the ineffable and the immaterial The distinction between mind and matter, the mental and the physical, was vague and unclear In the pre-Upanisadic thought, the principle of Rta became the principle of order in the universe It is the underlying dynamic force at the basis of the universe. "Even

1 *Tattvārthasāra*, 1

the Gods cannot transgress it" We see in the conception of Ṛta the development from the physical to the divine[2] It is by the force of Ṛta that human brains function" Man knows by the divine force of the same immanent power which makes fire to burn and river to flow.[3] The interpretation of the famous Ṛgvedic hymn of creation "*nasad āsīn no sad āsīt tadānīm*" and again of "*kāmas tad agre samavartatādhi manaso retaḥ prathamam yad āsīt Sato bandhumasati niravindahṛdi pratiṣya kavayo manīṣā*"[4] gives a description that for the first time there arose *kāma* which had the primeval germ of *manas* within it Similarly the word *kṛtu* is shown to be the antecedent of the word *manas* or *prajñā* In *Śat Brā* 4 1 4 1 there is a statement that when a man wishes, "may I do that, may I have that," that is Kṛtu, when he attains it, that is Dakṣa The same term later changed its meaning to *manas* and *prajñā*[5]

The analysis of the Jaina theory of mind shows that there has been a conflict between the metaphysical and the psychological approaches to the problem It is predominantly a realistic approach The mind and its stares are analysed on the empirical level The Jaina ideal is Mokṣa, freedom of the soul from the impurities of Karma The purity and the divinity of the soul are the basic concepts of the Jaina philosophy, and mind had to be linked with the soul and interpreted in the metaphysical terms

The function of mind, which is an inner organ, is knowing and thinking *Sthānānga* described it as *saṃkalpa vyāpāravati* Ānuvamśika gives the *citta vijñāna* as equivalent of the *manas* "*Citta manovijñānam iti paryāyah*" The *Viśeṣāvaśyakabhāṣya* defines *manas* in terms of mental processes[6] It is taken in the

2 Radhakrishnan (S) *Indian Philosophy* Vol I, p 79
3 Saksena (S K) *Nature of Consciousness in Hindu Philosophy*, p 16
4 Ibid, p 17
5 Ibid, p 17
6 *Viśeṣāvaśyakabhāṣya* 3525 *Mananam vā manṇaye vā anena maṇo* Also *Abhidhānarājendra*, Vol VI, *mana*, p 75

substantive sense The *Nyāyakośa* defines *manas* in the sense of the inner organ which controls the mental functions.

It is difficult to define mind If at all it is to be defined, it is always in terms of its own processes Even the psychologists of the present day find it difficult to give a definition of mind without reference to the mental processes Older psychologists meant by mind something that expresses its nature, powers and functions in the modes of individual experiences and of bodily activity McDougall also says that we are bound to postulate that "something", and "I do not think", he writes, "that we can find a better word to denote something than the old fashioned word mind "[7] McDougall defines mind as an organized system of mental and purposive forces Wundt says that mind is a pre-scientific concept It covers the whole field of internal experience [8]

The Jainas did not merely postulate the existence of mind without any evidence They found the evidence in the experiences of the world They also give the empirical proof for the operation of the mind The contact of the sense organ with the soul alone does not give cognition in the relevant experiences because there is the absence of *manas* Something else is necessary for the cognition, and that is the mind Again, the mind has the functional connotation which speaks for its nature "Just as speech signifies the function of speaking, fire expresses the function of burning and the light shows the light "[9]

Orthodox schools of Hindu philosophy postulate the existence of mind as an internal sense organ In the evidence of cognition the contact of the soul with the sense organs is not sufficient. We must posit the existence of a *manas*, some additional condition which brings them together For instance, a man may not hear a sound or see an object when

7 McDougall (W) *Outlines of Psychology*, 12th Ed , p 35
8 Wundt *Physiological Psychology*-Introduction, p 3
9 *Abhidhānarājendra*, Vol VI p 82

the mind is pre-occupied, when the mind is elsewhere, as we read in the Upanisads There is also the positive evidence in the facts of memory and of experiences like pleasure and pain [10] As mind is not tangible, the proof of mind has always to be indirect, and not direct McDougall infers the structure of the mind from its functions He writes that we have to build up our description of the mind by gathering all possible facts of human experience and behaviour, and by inferring from these the nature and structure of mind He thus makes a distinction between the facts of mental activities and the facts of mental structure It is comparable to the structure and the functions of the mechanical joy, and one who wishes to ascertain the nature of the machinery within it, can only watch its movement under various conditions [11]

Mind is characterised by mental processes like doubting, imagining, dreaming and expecting It is also characterised by pleasure and pain and desires These are the distinguishing marks of mind [12] The *Nandīsūtra* describes mind as that which grasps everything *sarvārtha-grahanaṃ manah* [13] In the *Tattvārthasūtra*, we are told that cognition of what is stated on authority, as in scriptures is the object of mind, *śrutam anindriyasya* [14] In *Maitrī Upaniṣad* mind is described in its reflective aspect as source of all mental modifications He sees by mind, by mind he hears, and by mind too, he experiences all that we call desire, will and belief, resolution, irresolution All this is but mind itself [15] In modern psychology also, Wundt says that mind will be the subject "to which we attribute all the

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10 Bhaduri (S) *Nyāya Vaiseṣika Conception of Mind*—as appearing in B C Law, Vol II, p 38

11 McDougall (W) *Outline of Psychology*, 12th Ed , p 36

12 *Abhidhānarājendra*, Vol VI, p 83

13 *Nandīsūtra*, p 24

14 *Tattvārthasūtra*, Ch II, Sūtra, 21

15 *Maitrī Upanisad*, Ch VI, p 30, as quoted by R D Ranade in *Constructive Survey of Upaniṣadic Philosophy*, p 118, (1926)

separate facts of internal experience" Mind, in the popular thought, is not simply a subject in the logical sense, but a substance in real being, and the various activities of the mind are its expressions or notions But this involves, he says, some metaphysical presuppositions For him, mind is a logical concept of internal experience[16] The *Abhidhānarājendra* mentions that the word *manas* has a functional significance, because it describes the functions of the mind like thinking, imagining and expecting[17] And from this functional significance of the mind the structure of the mind is inferred The Jaina thinkers make a distinction between two phases of the mind *dravya manas* and *bhāva manas (manah dvividham dravya-manah bhāva-manas ca)* In the *Viśeṣāvāśyakabhāsya*, we get a description of the two phases of the *manas* The material mind, which may be called the mental structure, is composed of infinite, fine and coherent particles of matter meant for the function of mind—*dravyatah dravyamanah* It is further described as a collection of fine particles which are meant for exciting thought processes due to the *yoga* arising out of the contact of the *jīva* with the body[18] In the *Gommaṭasāra* Jīva-kāṇḍa also there is a description of the material mind as produced in the heart from the coming of mind molecules like a full blown lotus with eight petals[19]

Such a description of mind as *dravya manas* and *bhāva manas*, the structural and the psychical aspect, can be compared to the description of mind given by some modern philosophers C D Broad, in his *Mind and its Place in Nature* presents a similar view It is a modification of the instrumental theory according to which mind is a substance

16 Wundt *Physiological Psychology*, tr by Titchner, Introduction p 3

17 *Abhidhānarājendra*, Vol VI, p 74

18 *Viśeṣāvaśyakabhāsya* 3525, A Mā ,and *Abhidhānarājendra* Vol VI, p 4, Commentary *tad yogyair mananayogyair manovarganābhyo grhitair anantah pudglair nirvititam tad dravyamano bhaṇyate*

19 *Gommaṭasāra Jīva-aānda* Verse 443

that is existentially independent of the body For Broad, mind is composed of two factors neither of which is and for itself has the property of mind, but which when combined exhibits mental properties The factors are the bodily and the psychic factors It is comparable to a chemical compound like NaCl and H_2O in which the individual components lose their individual identity when composed of living body possessed of i) the nervous system and something else and ii) the psychic factor, which possesses some feeling like mental [20] The bodily factor is described as "the living brain and the nervous system". About the psychic factor, Broad seems to be vague [21] Neither mental characteristics nor mental events seem to belong to it It is likely to be sentience only However, the psychic factor must be capable of persisting for a period at least after the death of the body, and it must be capable, when separated from the body, of carrying 'traces' of experience which happen to the mind of which it was formerly a constituent In other words, it must comprise the 'mnemic mass' Broad's view comes nearer to the Buddhist *vinnāna*, rather to the Jaina view of *bhāva manas* Of all the psychic factors in the Buddhist view, *vinnāna* has a more permanent nature In the *Dīgha-Nikāya* it is mentioned that after death the body is dissolved, mind ceases, but *vinnāna*, the coefficient of the desire to enjoy, clings to produce its effects in some other embryo waking elsewhere [22] With this difference of the psychic factor, the Jaina distinction between the *dravya manas* and the *bhāva manas* corresponds with Broad's theory of the composition of mind In speaking of the mental structure McDougall has likened it to the structure of a machine However, McDougall also warns us that it should not be taken in the sense of material structure or arrangement of parts He likens it more to the

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20 Broad (C D) *Mind and its Place in Nature* Ch XIII, and XIV Section E

21 Also *Proceedings of the Aristotelian Society*, 1926 Symposium Is mind a compound substance ? Views of Dr Hikke quoted

22 Rhys Davids (Mrs) *Buddhist Psychology* Ch *Mind*, p 21

composition of a poem of music "The structure of the mind is a conceptual system that we have to build up by inference from the date of the two orders, facts of behaviour and the facts of introspection "[23] The same can be said of the composition of the manas

Each Jiva has its own mind, although the general nature of mind is one · *mano laksanatvena sarvamanasām ekatvāt"*, because the essential nature of mind is the expression of the mental states In the *Sthānānga* we read, *ege jīvānaṃ mane* "[24] In this way and according to the situation, the Gods, men and Asuras have each his own mind In the *Tattvārthasūtra*, the classification of the souls, five sensed organisms with minds, is mentioned, *saññinah samanakāh*[25] In the five-sensed organisms only some possess minds Comparative psychologists like Kohler and Alverdes have shown that mind in the developed form is possible in the case of higher animals having insight Naiyāyikas also believe that each organism possesses a mind and sensitive organs in order that it may be in a position to cognize the objects and to experience pleasure and pain in accordance with past Karman. Each self has one mind, because a single mind of atomic magnitude cannot be shared by all This mind in each self can function only inside the organism with which the self is connected[26] If there was one common mind for all, there would be simultaneity of cognition. A similar argument was presented by the Jaina thinkers in favour of the Jiva being *bhāvamanorūpa* If the Jiva was *sarvagata*, there would be cognition of everything by everyone[27] Their arguments were metaphysical and epistemological than psychological But

23 McDougall (W) *Outline of Psychology*, 12th Ed, p 42

24 *Abhidhānarājendra*, Vol VI, p 82 and *Sthānānga* I, 6 *ege devā-sura-manussāṇaṃ tamsi samayamsi*

25 *Tattvārthasūtra*, Ch II Sūtra 11

26 Bhaduri (S) *Nyāya Vaiśesika Conception of Mind*, as appearing in B C Law Volume

27 *Abhidhanarājendra*, VI, p 75 *Sarvagrahana-prasaṃgatah api tat asaṃgatam*

modern psychology has analysed the same problem from the psychological point of view McDougall writes, "It seems probable that mind has the same nature wherever and whenever it exists or manifests itself, whether in animals, men or superhuman beings, whether in the new-born infant, the fool or the wise man On the other hand, the structure of the mind seems to be peculiar to each individual," not only is it different in the various species of animals (if they have minds) and in man, but the structure of the mind of one man is different from that of every other man, and, in any one man at each stage of his career or life-history, it is not quite the same as at any other stage [28]

The ancient Indian philosphers were faced with problems concerning the instrumental nature of the mind It was generally believed that, like other sense organs, mind was also a sense organ, and the instrument of the soul In the *Upanisads* we find references to the mind as one of the organs along with the other sense and motor organs (*jñānendriyas* and *karmendriyas*)[29] *Praśna Upaniṣad* mentions *manas* as a central organ Reference to the *manas* as the driver of the ten organs in the *Maitrī Upanisad* may also be noted Orthodox Hindu philosophy accepts mind as the internal organ There were some philosophers who made *buddhi*, *ahamkāra* and *manas* together to constitute the internal organ *antahkarana* But Jayanta believes that mind is an internal organ Similarly, Vidyānandi maintains that *buddhi* and ahaṃkāra cannot be regarded as sense organs The Nyāya Vaiśheṣika philosophers regarded mind as the internal Organ But Gautama did not include it in the list of sense organs Kaṇāda is also silent Vatsyāyana includes *manas* under the senses He calls it the inner sense by with we apprehend the inner states by the instrument of the *manas* Vātsyāyana believes that mind is as good a sense organ as the eye and the like, though there are certain differences But the Jainas believed that the mind is a *no-indriya* in the sense that it is different from the five sense organs. Its sense contents

28 McDougall (W) *Outline of Psychology*, 12th Ed , pp 35–36
29 Deussen . *Philosophy of the Upanisad*, 58, *Maitri Upanisad*, 2–6

and functions are not entirely identical with those of *indriyas*. The prefix *no* here does not mean not, but is at times rendered as *īṣad* It is a quasi sense organ Still they accept the instrumental function of the mind In the *Gommaṭasāra* Jīvakāṇḍa, we get a description of mind as the *no-indriya* It is through the mind that mental knowledge and mental activity arise. But in the case of the mind there is no external manifestation as in the case of other sense organs The function of mind is assimilative [30] The *Pramāna-mīmāṁsā* describes mind as the thing which grasps everything In the *vṛtti* of the same it is said, the '*mano*' *anindriyam iti no indriyam iti ca ucyate*" [31] In the *Tattvārthasūtra*, the function of mind, which is *anindriya*, is described as the *śruta* cognition The second function is the *mati* and its modifications [32] It is called the organ of apprehension of all objects because all sense experiences are apprehended by the mind The Jainas accepted the instrumental nature (*karanatva*) of the mind But it is said that the *karana* is of two types—*bāhya karana* and *antahkarāna*, and even the *dravya-manas* is described as the *antaḥkarana*, the internal organ Being the internal organ it is different from the other sense organs [33] However, such a description of mind need not be interpreted in the sense that, according to the Jaina view, mind is not a sense organ, in fact, it is more than a sense organ Its function is not specific like that of the other sense organs It is *sarvārthagrahanam*, as it is stated in the *Pramānamīmāṁsā*

II In the *Dravyasamgraha*, Nemicandra says that soul in its pure form has the quality of consciousness Brahmadeva,

30 *Gommatasāra* 444, *no-imdiyatti sannā tassa have sesaindiyāṇam vā vattābhāvādo*

31 *Pramānamīmāmsā* 24 and *Vrtti*

32 *Tattvārthasūtra* II, 21 and *Pramānamīmāmsā-vrtti—śrutamiti-hi viṣayinā visayasya nirdeśah*

33 *Abhidhānarājendra*, Vol VI, Manas p 76 *karanattanao kiṃtu karaṇaṃ dvidhā bhavati–śarīragataṃ antahkaranam tadbahirbhutam bāhyakaraṇam ca tatredaṃ dravya-manontahkaranamevātanah*

in his commentary, writes that from the ultimate point of view, Jīva is distinguished by its quality of consciousness [34] It is the most direct and nearest reality of which any one who has introspected is most immediately aware

Consciousness has been the most important of discussion for philosophers, psychologists as well as scientists Attempts have been made to solve the problem from various angles In the *Aitareya Āraṇyaka*, an effort is made to understand the different stages of the development of consciousness in the universe In the evolution of herbs, trees and all that is animal, he *ātman* is gradually developing In the herbs, only sap is seen, in the animated beings, *citta* is seen; in man, there is gradual development of *ātman*, for he is now endowed with *Prajñā* [35] Similarly, in the *Chāndogyopaniṣad,* Prajāpati describes the progressive identification of *ātman* with body consciousness The psycho-physiological method is adopted in the *Taittirīya* [36] Finally, the *ātman* as *jñānamaya* and *ānandamaya* is emphasized The Jaina classification of the Jivas places the problem of the evolution of consciousness on a scientific basis Jivas have been classified into one, two, three, four and five-sensed, according to the number of the sense organs possessed by them Jivas possessing the five senses are divided into those having mind and those without mind It is now realized that the rise of consciousness is late in the evolution of life, from physical evolution to the evolution of life, mind and consciousness

Cetanā as a fundamental quality of the soul is pure consciousness, a kind of flame without smoke This consciousness is eternal, although it gets manifested in the course of the evolutionary process of life in the empirical sense This empirical consiousness arises from the contact of the sense organs with the objects Cetanā in its pure form gets embodied with

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34 *Dravyasamgraha,* Verse 3, *ṇiccaya-ṇayado du cedaṇā jassa*

35 *Aitareya Āranyaka,* 2 3 2

36 As quoted by Saksena (S K) in *Nature of Consciousness in Hindu, Philosophy,* p 24

the Ātman and comes into contact with the empirical life, with the sense organs and objects It manifests itself in the form of *jñāna* and *darśana* Jñāna and Darśana are, therefore, aspects of *cetanā* and *cetanā* is the spring-board from which they arise It is like the flood of light in which objects are illuminated It is the psychic background and the psychic halo of cognition in its two aspects, *jñāna* and *darśana* *Cetanā*, therefore, is the light of consciousness that the soul possesses and through this light the cognition of objects arises

The analysis of the states of consciousness has been an important problem for philosphers as well as the psychologists Consciousness has three aspects–the cognitive, the affective and the conative They are modes of consciousness In perceiving, believing or otherwise apprehending that such and such a thing exists and has characteristics, one's attitude is cognitive In the affective attitude one is either pleased or displeased about it But one is also active about it, tries to know more about it, and tries to alter it in some respect This attitude is conative [37] But Stout says that though these three modes of consciousness are abstractly and analytically distinct phases in a concrete psychosis, they are not separable They do not occur in isolation from each other Mind is an organic unity and its activities have the closest degree of organic inter-action However, in every psychosis one of the aspects may be predominant In the pleasure of pursuit, feeling presupposes conation Sometimes feeling is dependent on certain conative attitudes involved in the perceptual process Similar reciprocity is found in conation and cognition

Indian thinkers were aware of the distinction of states in consciousness The Jainas recognize three forms of consciousness They make a distinction between consciousness as knowing, as feeling and as experiencing the fruits of Karma (*karma-phala-cetanā*), and willing [38] Conation and feeling are closely

37 Stout (G F) *Manual of Psychology*, 4th Ed , p 106

38 *Pañcāstyikāasāra*, 38

allied As a rule we have first feeling, next conation and then knowledge[39] McDougall has emphasized that feeling is the core of all instinctive activity In fact, in all experience there is a core of feeling, while the cognitive and conative aspects are varying factors In the *Aitareya Upaniṣad* there is mention of different modes of experience Sensation, perception and ideation are different modes of intellection It recognizes feeling and volition as the other two forms of experience The seers of Upaniṣads give a classification of seven mental functions [40] At the basis is intellection The *Chāndogyopaniṣad* emphasizes the primacy of the will The Buddhists also recognized such a distinction We have perception or and conception, feeling and affection, and conation or will In the Buddhist theory, will is the most dominant aspect of conscious experience, the basal element of human life Radhakrishnan in his *Indian Philosophy* suggests that *vijnāna, vedanā* and *samskāra* roughly correspond to knowledge, feeling and will[41] Childers in his dictionary brings the concept of conation under *saṁskāra* Mrs Rhys Davids believes that, although there is no clear distinction between conation in the psychological sense and will in the ethical sense, still in the Piṭakas there is consistent discrimination between psychological importance and ethical implication [42] Professor Stout has given up old tripartite classification of mental states and reverts to the ancient bipartite analysis of mind bringing the affective and conative elements together under the name of interest Radhakrishnan says that, if we discard the separation of cognition and make it the theoretical aspect of conation, we get to the Buddhist emphasis on conation as the central fact of mental life

In the Nyāya-Vaiśeṣika theory also there is a description of the manifestation of the three aspects of self as knowledge,

39 Op cit 29

40 Ranade (R D) *Constructive Survey of Upaniṣadic Philosophy*—Chapter on Psychology

41 Radhakrishnan (S) *Indian Philosophy*, Vol I, p 400

42 Rhys Davids (Mrs) *The Birth of Indian Philosophy*, p 6 (1936).

desire and volition We have to know a thing before we feel the want of it In order to satisfy the want, we act Thus, as Hiriyanna says, feeling mediates between cognition and conation Thus, the modes of consciousness have been the problem of philosophers and psychologists There is a general agreement regarding the division of consciousness into three modes, although different philosophers have emphasized different aspects in the concrete psychosis Buddhists have emphasized conation In the Upaniṣads all the aspects have received their due prominence The primacy of the intellect is emphasized in the *Chāndogya* and *Maitrī Upaniṣads*[43] In the *Chāndogya*, again, we get a description of the primacy of the will But this has reference to the cosmic will rather than to its psychological aspect The Jainas emphasize the close relation between conation and feeling The Nyāya theory describes the function of feeling as a mediating factor between cognition and conation

III Self-Consciousness The term self-consciousness is very ambiguous It may mean consciousness of the self, as an object given in introspection In this sense, the self, the empirical ego, becomes both an aspect of experience and also an object of experience Self-consciousness may mean transcendental and pure self-cosciousness It is not an object of knowledge It is the ultimate subject presupposed in acts of knowledge. Again, consciousness may mean the ultimate eternal consciousness, which is a metaphysical concept It is also used in the empirical sense as consciousness which is changing[44] Some of the earlier philosophers have not made a clear distinction between the metaphysical and the psychological sense of consciousness In the Upaniṣads, the *ātman* is described as the basis and the ultimate presupposition in all knowledge It is the absolute knower, and how can the knower itself be known.[45]

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43 *Chāndogyopaniṣad* VII 5-1 *Maitrēya Upaniṣad* VI, 39

44 Saksena (S K) *Nature of Consciousness in Hindu Philosophy*, Ch V

45 *Bṛhadāraṇyakopaniṣad*, 2 4 14

It cannot be comprehended by intellect. It is the seer and the knower [46] Yet, the *ātman* can be known by higher intuition It is knowable as the *pratyagātmānam*, apprehended by *ādhyātma-yoga* [47] The Buddhists recognize the distinction between subject and object within the consciousness They do not believe in the transcendental self Their view of consciousness is like the stream of consciousness of William James Yogācāras believe that self is a series of cognition or ideas There is no self apart from cognition They reveal neither the self nor the non-self

Some Nyāya philosophers, specially the Neo-naiyāyikas, believed that the self is an object of internal perception *mānasapratyakṣa* The Vaiśeṣikas also maintain that, although the self is not an object of perception but of inference, it can be apprehended by Yogic intuition The Sāṃkhya philosophers maintain that consciousness is the essence of self It is self-intuition Self is inferred through its reflection in *buddhi* But Patañjali accepts the supernormal intuition of the self through the power of concentration The self can know itself through its reflection in its pure *sattva* and also when mixed with *rajas* and *tamas* by supernormal intuition *(pratibhā-jñāna)*. So, the pure self can know the empirical self, but the empirical self cannot know the pure self There is the contradiction involved in the self being both subject and object and the reflection theory does not much improve the situation Vācaspati tries to avoid the contradiction by saying that transcendental self is the subject, and the empirical self the object, of self-apprehension

According to Prabhākara, self is necessarily known in every act of cognition Cognition is self-luminous It not only manifests itself, but also supports the *ātman* much as the flame and the wick Neither the self nor the object is self-luminous There can be consciousness of an object without the concious-ness of the self In every act of cognition there is a direct and

46 *Praśnopaniṣad*, 6, 5
47 *Kathopaniṣad*, 2, 12

immediate apprehension of the self. But the self can never be known as object of knowledge It is only to be known as a subject. It is revealed by *tripuṭa saṁvit*

The Jaina holds with Prabhākara that cognition is always apprehended by the self. Cognition reveals itself, the self and its object Every act of cognition cognizes itself, the cognizing subject and the cognized object But the Jaina denies that consciousness alone is self-luminous He regards self as non-luminous Self is the subject of internal perception When I feel that I am happy I have a distinct and immediate apprehension of the self as an object of internal perception, just as pleasure can be perceived though it is without form "Oh Gautama" said Mahāvīra, "the self is *pratyakṣa* even to you The soul is cognizable even to you [48] Again, unlike the view of Prabhākara, the Jainas hold that it is the object of perception, and it is manifested by external and internal perception To the question 'how can the subject be an object of perception?', the Jaina replies that whatever is experienced is an object of perception

William James made a distinction between the empirical self, the me, and the transcendental self, the I. The self is partly the known and partly the knower, partly object and partly subject The empirical ego is the self as known, the pure ego is the knower "It is that which at any moment is conscious" Whereas the me is only one of the things which it is conscious of But this thinker is not a passing state It is something deeper and less mutable [49] Prof Ward holds that the pure self is always immanent in experience, in the sense that experience, without the experient will be unintelligible It is also transcendental, in the sense that it can never be the object of our experience [50] The Jainas were aware that consciousness of self is not possible by ordinary cognition Therefore, they said, it is due to internal perception

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48 *Gaṇadharavāda*, Ch I

49 James (William) *Principles of Psychology*, Chap, X

50 Ward (James) *Psychological Principles*, p 380 (1920).

Self-consciousness does not belong to the realm of pure consciousness which is foundational and without limitation That is the *cetanā* which is the essential quality of the soul But when we descend to the practical level, the realm of *vyavahāra*, we find the distinction between subject and object in consciousness. The question whether the self is perceived by direct experience like the internal perception of the Jainas, or by the immediate intuition, *(pratibhā jñāna)* of the Vedāntins, is raised as a consequence of this distinction In all this, the question is answered from the empirical point of view On this basis, we may say that there are two aspects of consciousness a) pure and transcendental consciousness, and b) empirical consciousness Ātman is pure consciousness Jīva is consciousness limited by the organism Ātman is the subject of consciousness It is also the object of internal perception, but only in the sense that it is immanent in consciousness though not clearly cognised as object Jīva is both the subject and the object of consciousness, because it is the cognizer as well as the cognized.

IV The Āgama theory of knowledge is very old and probably originated in the pre-Mahāvīra period[51] The *Jñāna pravāda* formed a part of the Pūrvaśruta which formed a part of the ancient literature Jinabhadra, in his *Viśeṣāvaśyakabhāṣya*, quotes a Pūrva Gāthā on *jñāna*[52] There seems to have been no difference of opinion between the followers of Pārśva and Mahāvīra regarding the division of knowledge Both of them accept the five-fold distinction of knowledge The Āgamas have also presented the five divisions of knowledge

Knowledge is inherent in the soul, but owing to perversity of attitude arising out of the veil of Karman, we may get wrong knowledge, *ajñāna* Knowledge is perfect when the veil of Karman is totally removed. It is imperfect even when there is partial subsidence or destruction of Karman The soul can get

51 Tatia (N) *Studies in Jaina Philosophy*, p 27
52 *Viśeṣāvaśyakabhāsya*, 121

TABLE I (A)

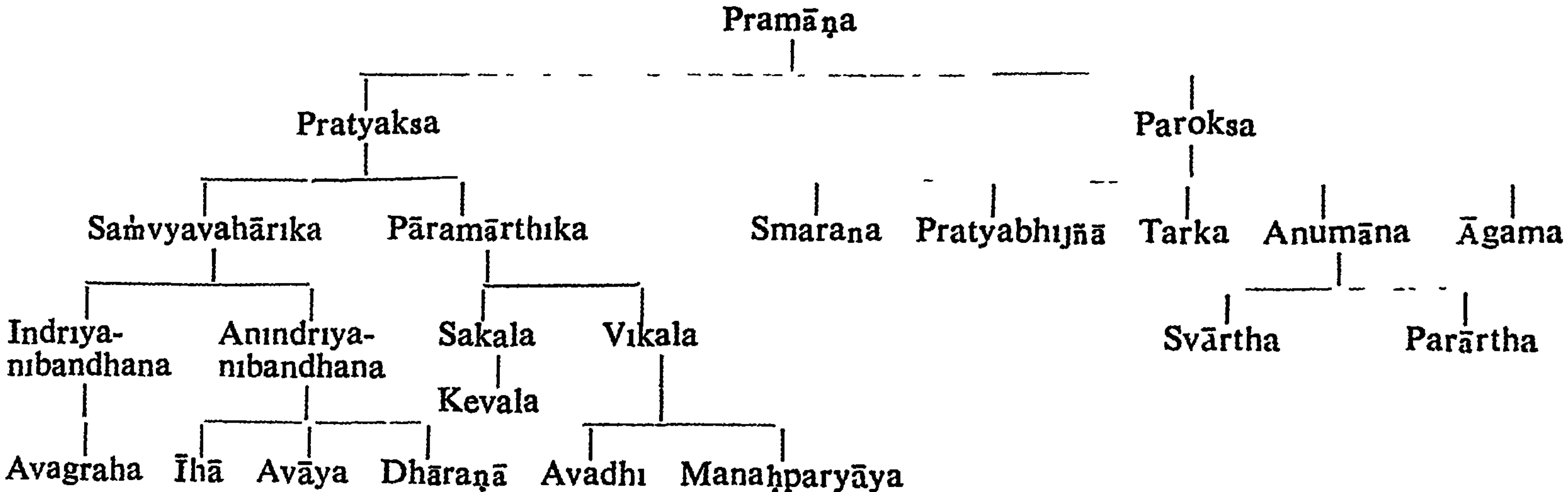
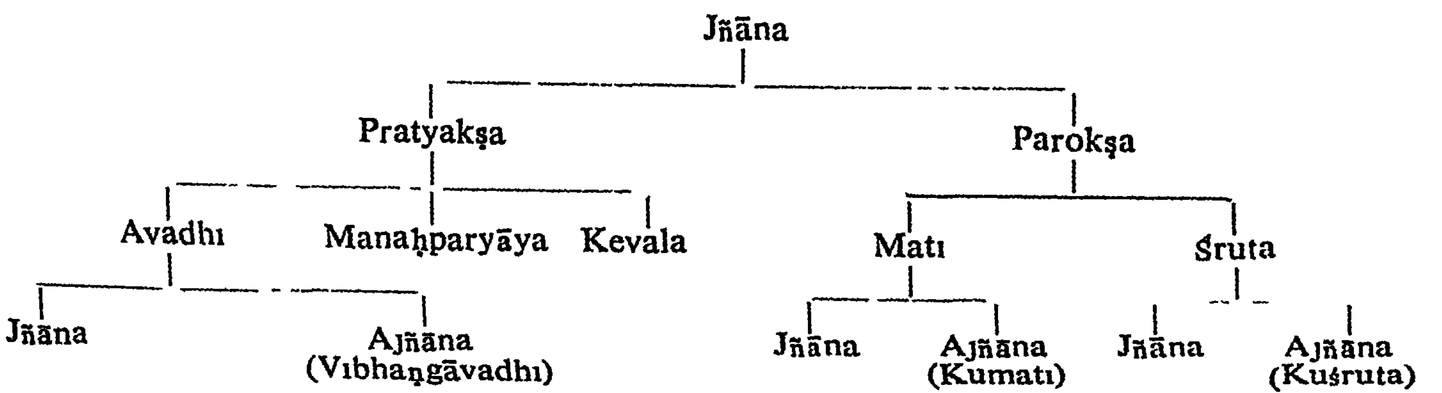


TABLE I (B)



Note This is based on the analysis given by S O. Ghoshal in his edition of the *Dravyasaṃgraha*

perfect knowledge directly when the veil of Karma is removed That is *pratyakṣa-jñāna* But empirical knowledge, experience of this world, is possible with the help of the sense organs indirectly Such knowledge was called *parokṣa jñāna* Mati-jñāna (sense experience), and Śrutajñāna (knowledge due to verbal communication), are *parokṣa-jñāna*, while Avadhi (extra sensory perception) Manaḥparyāya (telepathy), and Kevala-jñāna (omniscience), were called *pratyakṣa*[53] But later, in order to bring the Jaina theory of knowledge in line with the theories of other systems of Indian thought, they modified their conception of Pratyakṣa and Parokṣa Jñāna In the *Anuyogadvāra Sūtra*, we find a change in terminology Mati and Śruta began to be called *pratyakṣa* as they were possible through the operation of the sense organs Jinabhadra calls the two *saṁvyavahāra pratyakṣa*.[54] Alongside of Jñāna, we have direct intuition of the object It is Darśana Darśana has similar subdivisions The general classification of knowledge and intuition mentioning their perversities, is shown in Table I The subsidence and destruction of the veil of Karman is a necessary condition of knowledge and intuition Wrong knowledge is characterised as *samśaya* (doubt), *viparyaya* (perversity), and *anadhyavasāya* (wrong knowledge caused by carelessness and indifference) Owing to the lack of discrimination between the real and the unreal, the soul with wrong knowledge, like the lunatic, knows things according to its own whims Perversity of attitude veils the faculty of perception and knowledge, and knowledge becomes vitiated It becomes *ajñāna*[55]

Pratyakṣa We may now consider sense perception or *pratyakṣa jñāna*, as the *Nandīsūtra* 4–5 calls it It is knowledge obtained through the operation of the sense organs and the *manas* Hemacandra describes in the *Pramānamīmāmsā* that *pratyakṣa* is that which is immediate, clear and un-

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53 *Sthānāngasūtra*, II, 1, 7

54 *Tattvārthasūtra*, I, 9–12 *Anuyogadvāra Sūtra*, p 194 *Nandisūtra* 4

55 Ibid 32, *Pañcāstikāyasāra*, 47

ambiguous He analyses the various definitions of *pratyakṣa* of other schools and shows that they are not adequate The Naiyāyika definition of perception as unerring cognition which is produced by the sense object contact is not adequate How can the sense object contact and the like, he asks, which is not of the nature of cognition, function as efficient instrument for the determination the object? The Buddhists have given a definition of perceptual cognition as that which is free from conceptual construction and is not erroneous But Hemacandra says that this definition is irrational since it has no bearing on practical activity It has no pragmatic value. Jaimini defines perception as that which is engendered in the mind of a person upon the actual contact of the sense organ with the object This definition is also too wide, since it overlaps such cognition, as doubt, and illusions also occur as a result of sense contact The older exponents of the Sāṁkhya school define perceptual cognition to be modification of the sense organs such as the organ of hearing. But sense organs are devoid of consciousness, therefore, their modifications cannot be conscious If, on the other hand, it is assumed to derive its conscient character from its association with a conscious principle like the self, then the status of the organ of knowledge should be accorded to the self Therefore, Hemacandra said perceptual cognition is immediate and lucid[56] In Plato's dialogue, Theaetetus, Socrates said that, 'if knowledge and perception are the same, it leads to an impossibility, because a man who has come to know a thing and still remembers it does not know it, since he does not see it and that would be a monstrous conclusion[57] In the *Nandīsūtra* a distinction is made between *indriya-pratyakṣa* and *anindriya-pratyakṣa.* Indriya-pratyakṣa is cognition which is immediate and direct and arises out of the five sense organs There are, therefore, five types of sense perception —the visual, auditory, tactual, olfactory and gustatory The experience that does not need the

56 *Pramāṇamīmāṁsā*, I, 1 29, and its commentary
57 *Theaetetus*, 164 B

sense organs and is immediate may be called extra-sensory perception It is also *pratyakṣa*, because it is immediate and direct It is of three types *avadhi*, *manaḥ-paryāya* and *kevala-pratyakṣa* The old Jaina thinkers thought that knowledge born with the help of the five senses as well as the manas may be called *matijñāna*. But in *indriya-pratyaksa* they included knowledge born of the five sense organs, as the mind is not for them exactly a sense organ It is a quasi-sense organ, Umāsvāti defines *matijñana* as knowledge caused by the senses and mind, since mind is a quasi-sense, *no-indriya*[58] The commentator Siddhasenaganin mentions three types of *mati* (i) knowledge born of the sense organs, (ii) knowledge born of the mind, and (iii) knowledge due to the joint activity of the sense organs and mind[59] However, from the Bhāṣya of the *Tattvārthasūtra* we find that Matijñāna can be distinguished into different types, as (i) knowledge due to sense organs, like sense perception, (ii) knowledge due to the mind only, like *cintā*, (iii) knowledge due to the joint activity of the mind and the senses Memory and recognition can be included in Matijñāna Sense perception *(indriya-pratyakṣa)*, as a species of Mati-jñāna is of five types based on the nature and function of the five sense organs[60] The five senses' possess the capacity of sense experience because the cognition of the stimulation must be conditioned by the relevant instruments The Jaina analysis of sense perception has a great psychological significance, although perception was a logical and metaphysical problem for the Jainas as for other Indian philosophers In fact, even in the West, philosophers were first busy with the logical and the metaphysical analysis of the problem of perception, but with the advancement of psychology as a science may have realized that perception is more a problem for psychology Bertrand Russell says that, 'the problem of perception has troubled philosophers from a very early date. My own belief

58 *Tattvārthasūtra*, 1, 14
59 *Tattvārtha-Ṭīkā*, 1, 14
60 *Pramāṇamīmāmsā*, 21 and commentary

is that the problem is scientific, not philosophical, or, rather no longer philosophical' [61]

The contact of the sense organs with the object is a condition of perception as mentioned by the Naiyāyikas[62], although, according to the Jainas, such a contact is not necessary in the case of visual experience Hemacandra said that objects and light are not conditions of experience, because of lack of concomitance between the two[63] But it is not denied that they are remote conditions, like time and space, which subserve the subsidence and destruction of the knowledge obscuring Karmas They are indirectly useful to the visual organs, like collyrium Perception of a particular object is, in fact, according to the Jainas, due to the destruction and subsidence of the relevant knowledge-obscuring Karmas, Jnānāvaraṇiya Karma. This implies a psychological factor An appropriate physical condition in the destruction and subsidence of knowledge-obscuring Karma is a necessary factor in the perceptual experience It also depends on the competency of the appropriate psychical factor. The psychic factor of selective attention is needed before we get the sense experience This is possible when all psychic impediments are partially or wholly removed through the destruction and subsidence of knowledge—obscuring Karma[64] Such a psychic factor may be described as a mental set which is necessary for the perceptual experience Emphasis on the mental factor in perception has been mentioned in the Upaniṣads also In Western thought Aristotle was clearly aware that perception is not possible merely through the sense organs[65] For him, perception consists in being moved and affected Sense perception does not arise from the senses themselves, as organs of sense perception are potentially and

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61 *What is Mind?* Article by B Russell in the *Journal of Philosophy*, Vol LV No 1

62 *Nyāya Sūtra*, III I 68-69 *indriyārtha-samnikarṣam*

63 *Pramānamīmāmsā*, I, 25 *nārthālokau jñānasya nimittam avyatirekāt*

64 Ibid and commentary

65 *Aristotle's Psychology*

not actually Locke writes that, whatever alterations are made in the body, if they reach not the mind, whatever impressions are made in the outward part, if they are not taken notice of within, there is no perception For we may burn our body with no other effect than it does a billet unless the motion be continued to the brain and there the sense of hurt or idea of pain be produced in the mind, wherein conists actual perception[66] In modern psychology, Prof Woodworth gives a formula 'W–S–O–R–W' for explaining the fascinating problem of how an individual perceives an objective fact At any given moment a man is set for the present situation He might be listening to a low hum just as a smooth tone But if he tries to make out what the sound can be, he is more likely to perceive it as the hum of an aeroplane[67]

According to the Jainas, sense perception can be analysed into four stages as (i) *avagraha*,[68] (ii) *īhā*, (iii) *avāya*, and (iv) *dhāranā* These stages of sense experience arise through the operation of the sense organs and the mind The earlier forms like Avagraha, develop into the subsequent forms, and all of them partake of the same essential nature[69] Avagraha refers to the first simple and primitive stage of experience This may be said to be merely the stage of sensation Next comes Īhā In this stage there is a mental element, and it refers to the integrative factors of the mind In the third stage, we get a clear and decisive cognition of the object This is Avāya· It implies the presence of the inferential element in perception Dhāranā is retention of what is already experienced in the perceptual cognition In fact, it is not actually a stage of perceptual experience although it is included in perceptual experience

66 Locke (John) *An Essay concerning Human Understanding* Ch IX Perception

67 Woodworth (R S) *Psychology A Study of Mental Life*, p 403

68 *Tattvārthasūtra*, 15

69 *Pramāṇamīmāṃsā*, I, 1 20 and commentary

Psychologists point out that perception is not a simple process nor is it merely the sense-datum It consists in the organization and interpretation of sensations It is 'knowledge about, and not merely 'knowledge of acquaintance', as William James said. Perception involves certain psychological factors like association, discrimination, integration, assimilation and recognition Perception also involves inference We perceive a table, and when we perceive the object as a table, we recognize it and we get a defined picture of the object As Angell said, perception is a synthetic process, and the combination of the new and the old is an essential part of the synthesis This process of combining was often called, by early psychologists, 'apperception' This problem will be referred to later Structural psychologists like Wundt and Titchner analysed perception into sensations. They said that perceptions combine and fuse together a number of sensory elements as in the process of forming H_2O It is not merely a sum of sensations. It gives a new psychological product, a creative synthesis, like the mental chemistry of J S Mill Later, the Gestalt psychologists gave a new turn to the psychology of perception They hold that every perceptual experience is an unanalysed whole, it has a quality of its own The Jainas were concerned with giving a logical and epistemological analysis of the perceptual experince Therefore, they were more interested in giving the conditions and the stages of knowledge Their analysis was more on the basis of logic, of common sense and on insight, and yet, the stages of perception mentioned by the Jaina philosophers very much correspond to the analysis of perception given by the traditional psychology and the structuralist school

Avagraha-Sensation Avagraha is the first stage of sense experience It may be said to be analogous to sensation. It is the level of sensation in which perceptual experience can be analysed Umāsvāti defines *avagraha* as implicit awareness of the object of sense He says that *grahana* (grasping), *ālocanā* (holding), and *avadhāraṇā* (prehending), are synonyms of

avagraha[70] It is indeterminate The object presented through sense stimulation is cognized in an undefined and indeterminate way. In this stage, we are merely aware of the presence of the object without any association, without cognizing the specific features, and in fact without even being aware of its association and name[71] In the *Āvaśyaka-Niryukti*, Avagraha has been defined as awareness of the sense data[72] Jinabhadra insists that Avagraha is indeterminate in its character He is not prepared to consider that it has reference to any specific features of the object, because even relative reference is enough to promote the experience to the stage of Avāya

Sensations, as William James said, are the first things in consciousness This does not mean that all our experience is only fusing and compounding of sensations. Our experience can be analysed into sensations, and these form the elements of our sensory experience As Stout says, sensations are of the nature of immediate experience, like the experience of cold and warm, a specific tinge of pain, or a touch located in the body or at the surface of the body. The term sensation is also extended to cover the visual data, sound, taste, and smell which may enter into immediate experience Sensations vary not only with the variations in the presented objects but also in accordance with the state of the individual[73] During the period of two hundred years between the publication of Locke's Essay and of James's Principles, two further characteristics, now largely of antiquarian interest, were gradually attributed to sensation Sensations were held to be the simple elements of which complex ideas are formed, as well as the matter or crude stuff out of which the associative machinery fashions the organized and meaningful world of everyday experience[74]

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70 *Tattvārthasūtra Bhāṣya*, I 15 71 Ibid

72 *Āvaśyaka-Niryukti*, 3

73 Stout (G F) *Manual of Psychology*, P 123

74 Sense datum theory and observational fact Some contributions of Psychology to Epistemology *Journal of Philosophy*, Jan 1958

Avagraha has been further distinguished into two stages: i) *vyañjanāvagraha* and ii) *arthāvagraha*.[75] Vyañjanāvagraha is the earlier stage It is a physiological stimulus condition of the sensation of the immediate experience In the *Viśeṣāvaśyaka Bhāsya* we get a description of Vyañjanāvagraha. There it is said that what reveals an object, as a lamp reveals a jar, is Vyañjanāvagraha It is only the relation of the sense organ and the object in the form of sense stimulation such as sound.[76] In the *Nandīsūtra*, we get an example of the earthen pot and drops of water, *mallaka-dṛṣṭānta* It gives a description of the stage of Vyañjanāvagraha A clay pot is to be filled with water. In the beginning, when a person pours out one drop of water, it is absorbed and there is no sign of existence of water. He goes on pouring drops of water and at a certain stage a drop of water will be visible Then the water begins to accumulate. We may call this stage when the water becomes visible the 'threshold of saturation' The drops of water below the threshold are all absorbed Similarly, a person who is asleep receives sound stimulation successively for some time The sound atoms reach the ears Innumerable instances have to occur before the ears become full of sound atoms At a particular stage, the person becomes conscious of the sound So far he was not aware of the sound although the auditory stimulation was pouring in We may call this stage of first awareness 'the threshold of awareness' The sensation of sound starts the moment the threshold is crossed and we become aware of the sound That is the immediate experience of sound, *arthāvagraha* So far there was no awareness of the sound although the conditions of stimulation for such awareness were operating below the threshold[77] The stimulus was pouring in constantly although no awareness of sound was possible up to a particular stage Such a preparatory stage of sensation presents physiological and stimulus conditions for the sensational stage It is indeterminate and

75 *Tattvārthasūtra*, *I*, 17–18 *arthasya vyañjanāvagrahaḥ*.

76 *Viśeṣāvaśyakabhāsya* 191 193

77 *Nandīsūtra*, 34, *mallaka-dṛṣṭānta*

undefined Vyañjanāvagraha has been just described as implicit awareness, the physiological and stimulus condition of awareness It gradually develops into awareness and gives the sensation It is very often described as 'contact awareness'. However, it would not be appropriate to call this 'awareness' although there is the stimulation flowing in. Awareness gradually emerges later, through the accumulation of stimulation It is merely potentiality of awareness, or implicit awareness

As soon as a person becomes conscious, the stage of *vyañjanāvagraha* is over, and it transforms itself into *arthāvagraha*. This may be called the stage of sensation proper. It is awareness of the object. In the *Nandīsūtra* there is a statement that, in this stage, we are aware of the sound as 'this is sound' or 'colour' or 'touch', but not exactly cognize the nature of the sound colour or touch [78] But in the *Viśeṣāvaśyakabhāṣya*' this kind of determinate awareness as 'this is sound' is denied in the stage of sensation It is merely awareness of the occurrence of the cognition because it lasts only for one moment [79] It is, therefore, indeterminate and indefinite It does not reach the stage of cognition of specific content.

On the basis of such a distinction regarding the two stages of Avagraha, it is stated that Vyañjanāvagraha lasts for indefinite moments, gradually proceeding towards the level of consciousnss.[80] The physiological and stimulus conditions of awareness in the form of sensation continue to accumulate for a number of moments till the threshold of awareness is reached But once the stage of awareness in the form of sensation is reached, it lasts only for an instant, which is an indivisible point of time and is infinitesimal.

Western psychologists, like Stout, describe sensation as something of the nature of immediately experienced warm or

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78 *Nandīsūtra*, 35

79 *Viśeṣāvasyakabhāṣya*, 253

80 *Nandīsūtra*, 35

cold, a specific tinge of pain, touch located in or at the surface of the body, rather than anything outside Psychologists have extended the term to cover the visual data, the sounds and the smells that may enter into immediate experience Stout further says that all recognition of sensation as of a certain kind, and all apprehension of it as continuing to be of the same nature or as changing in nature at different moments, involves a reference beyond this experience. For, sensation is immediate experience and nothing more At any one moment there is no other immediate experience except just the experience itself at the moment[81] Sensations are genuine and factual, while mental constructs are spurious and artificial Sensations are new, uncontaminated and untouched by those mental processes which render ideas suspect They are not structured by perception, dimmed and blurred through detention, abridged through forgetting or artificially arranged as a result of fortuitous associations From Hume to Russell modern empiricism has tended to regard the inchoate beginnings of knowledge in unformed sensation as more authentic than the cognitive refinement which recent enquiry provide[82]

Īhā Cognition of objects in empirical experience is not complete with the mere awareness at the sensational stage. In fact, pure sensations are not possible As Stout says, we have hardly any pure sensations, sensations absolutely devoid of meaning, either original or acquired, except perhaps in the case of children Sensations transcend the immediate experience because they are inseparably connected with thought. They have a reference to external objects. They mean something beyond themselves

In this sense, our empirical experience will not be complete with *avagraha* Avagraha is not self-subsistent It involves meaning and it has reference to object It brings in '*īhā*,' a factor

81 Stout (G F) *Manual of Psychology*, P 124
82 Wallraff (Charles F) article in the *Journal of Philosophy*, January 1951, P 23

nvolving meaning The next stage in the experience, then, is '*īhā*' In *avagraha* a person simply hears a sound In Īhā he cognises the nature of the sound also[83] Jinabhadra says that Īhā is enquiry for the distinctive features of the object[84] Akalaṅka defines Īhā similarly[85] Hemacandra defines it as striving for the cognition of the specific details of the object apprehended by sensation[86] It would be apter to use 'associative integration' as standing for Īhā And Ihā is the stage in the formation of perceptual experience It brings in associative integration of sensory elements experienced in the stage of sensation

Avāya From the stage of associative integration, *īhā*, we come to the stage of interpretation Sensations are interpreted and a meaning assigned to the sensation That would be perception Sensation is the first impression of something the meaning of which is not cognised Perception is the interpretation of sensation in which the meaning is known Avāya follows in the wake of Ihā In this stage we reach a determinate experience The striving for a cognition of the specific nature of the object results in the definite perception of the object The *Āvaśyakaniryukti* defines *avāya* as determinate cognition[87] In the *Sarvārthasiddhi* we get the description of *avāya* as the cognition of the true nature of the object due to the cognition of the particular characteristics[88] *Tattvārthasūtra Bhāṣya* describes *avāya* as the stage of ascertainment of the right and exclusion of the wrong[89] Avāya may be compared to the apperception involved in perceptual experience Perception is a complex experience The older psychologists analysed perception as involving apperception Apperception is assimilating new experience to old experience

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83 *Nandīsūtra*, 35
84 *Viśesāvaśyaka Bhāsya*, 180
85 *Tattvārtharājavārttika* I, 15 2
86 *Pramāṇamīmāṁsā*, 127
87 *Viśesāvaśyaka Bhāṣya*, 179
88 *Sarvārthasiddhi*, 115
89 *Tattvārtha Sūtra Bhāṣya*, 115

Dhāraṇā Retention, *dhāraṇā*, is the next stage in perceptual experience The *Nandīsūtra* defines retention as the act of retaining a perceptual judgement for a number of instants or innumerable instants According to Umāsvāti retention develops through three stages as i) the nature of the object is finally cognised, ii) the cognition so formed is retained and iii) the object is recognised on future occasions The *Āvaśyakaniryukti* defines *dhāraṇā* as retention [90] Jinabhadra says that retention is the absence of the lapse of perceptual cognition Like Umāsvāti he also mentions three stages of retention as i) the absence of the lapse of perceptual judgement, ii) the formation of the mental traces and iii) the recollection of the cognition on the future occasions In this description the absence of the lapse, *avicyuti*, mental trace, *vāsanā*, and recollection *smṛti* are three stages included in the conception of *dhāraṇā*

Thus, some logicians make *dhāraṇā* a mere retention of perceptual experience, while some others would make it also a condition of recall of that experience at a future time Hemacandra recalls his view of retention as the condition of recall with the view as the absence of retention of the lapse mentioned in the *Viśeṣāvaśyaka Bhāṣya* He says that retention is the absense of the lapse of perception But it is included in the perceptual judgement *avāya* That is why it has not been separately mentioned by him Avāya when it continues for some length of time may be called retention as the absence of the lapse of experience. It may also be said that absence of the lapse is also a condition of recall in the sense in which he defines Dhāraṇā Mere perception without the absence of the lapse gives rise to recollection Perceptual judgements which are not attended by reflective mental stage are almost on the level of unattended perception like the touch of grass by a person in hurried motion. And such perceptions are not capable of giving rise to recollection [91]

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90 *Viśeṣāvaśyaka Bhāṣya* 179 *Dhāraṇaṃ puṇardhāraṇam*

91 *Pramāṇamīmāmsā*, I 1 29 and commentary

Hemacandra's description of Avāya and his analysis of Dhāraṇā comes nearer to the psychological analysis or perception especially of the structuralist school Perception is a concrete experience in which sensations are organised and interpreted. Meaning is assigned to sensations Without the factor of meaning interpretation of the sense impressions perception would be impossible

The Jainas have given an exhaustive description of the four stages of Avagraha, perceptual experience, so far discussed Each of them is of six types as they arise due to the five sense organs and due to mind Again, Vyañjanāvagraha is of four types only Thus there would be twentyeight forms of perceptual cognition Each of the twentyeight forms again is of twelve types according to the nature of the object they can have Therefore the Jainas have mentioned that there are three hundred and thirtysix types of sense experience, namely Mati-jñāna or Ābhinibodhikajñāna This elaborate classification has no psychological significance, although it nas logical and mathematical interest The Jaina logicians were fond of presenting elaborate mathematical calculations This is found in their elaborate classification of Karma as given in the *Gommaṭa Sāra Karma Kānda* Glasenapp in his '*Doctrine of Karma in Jainism*' has given a detailed analysis of this division The same tendency must have inspired the Jaina logicians to give such an elaborate classification of Avagraha

V Super–Sense Experience The problem of super–sensible experience is not new in Indian Psychology In the process of self-realization, man acquires certain experiences and powers which are not possible for the common man with the normal function of the sense organs All systems of Indian philosophy, except the Cārvākas and the Mimāmsakas, accept the possibility of such experiences Śrīdhara argues that by the force of constant meditation on the self, *ākāśa* and other supersensible objects, we acquire knowledge of them, because the varying grades of consciousness must reach the limit beyond

which it cannot go Jayanta Bhaṭṭa showed that we can develop different degrees of perception leading to Yogic perception which sees all objects past, future, remote etc He gives instances of cats which can see in darkness and the vultures from long distances Yogis can see all objects, including the supersensible like *dharma*[92] Such is the nature of divine perception also with the difference that the divine perception is eternal while the Yogic perception is acquired through the practice of meditation

Praśastapāda divides Yogic perception into i) *yukta* in ecstatic condition ; and ii) *viyukta*, of those who have fallen from the ecstatic state In the state of ecstacy one can see one's own self, other selves, *ākāśa*, time and atoms Those who are not in ecstacy can see the supersensible and hidden objects through a peculiar contact of the self, *manas*, sense organs and the objects Neo-Naiyyāyikas divide Yogic perception into i) perception of those who have attained the union with the supreme Being, and ii) those who acquire it with some Yogic efforts The former have constant perception Ārṣajñāna as intuition of sages has also been recognised

Vijñānabhikṣu states that the Yogis can come into contact with distant objects by virtue of a power acquired through meditation This peculiar power of the mind consists in its all pervasiveness Through such powers under the influence of Dharma, the Yogis can perceive objects in all times and places through the connection of the mind with *prakṛti*

In the Pātañjala Yoga, mind is described as a continuous stream of functions flowing into five stages i) *kṣipta*, ii) *mūdha*, iii) *vikṣipta*, occasionally steady iv) *ekāgra* concentrated, and v) *nirūdha*, withdrawn In the fourth and the fifth stages mind is withdrawn from the objects and concentrated on one of the objects In the fourth the mind gets the conscious ecstacy

92 *Tattvārtha Sūtra*, I, 27, *rūpiṣv avadheḥ* also *Āvaśyaka Niryukti* 45 and *Nandī-Sūtra*, 46.

(*samprajñāta-samādhi*) and in the last there is the supra-conscious state of ecstacy (*asamprajñāta-samādhi*) The concentration proceeds from the gross objects to the subtler In the different stages of *samprajñāta samādhi*, the Yogi acquires miraculous powers (*siddhis*) like clairvoyance, telepathy, understanding the language of animals, memory of past lives and a host of other powers The Vedāntins generally recognise two kinds of *samādhi samprajñāta* and *asamprajñāta* while different distinctions have been made by the Yoga psychologists

Among the Buddhists, Anuruddha divides consciousness into two levels i) subliminal consciousness and ii) supraliminal consciousness, which is supernormal consciousness The Yogi has to pass through three stages in the supraliminal consciousness i) *rūpacitta*, where he sees visible and material forms Clairvoyance may be included in this form of experience ii) *arūpacitta* In this stage the Yogi sees things which are invisible and formless, iii) In the final stage of *lokottaracitta* he reaches the stage of transcendental consciousness which is above the three worlds This may be compared to omniscience, the *bodhi* A monk has to go through the severe physical and mental discipline in order to pass through the different levels of consciousness Concentration of mind has to proceed through that of gross objects to highest level of concentration of the four noble truths in graded way

According to the Jainas there are two levels of experience *pratyakṣa* which is pure experience of the soul without the help of the sense organs Then, on the lower level, we have the empirical experience which is possible through the sense organs It is not really direct experience of the soul It is *parokṣa* indirect experience as the sense organs are impediments in the direct experience of the pure soul It is also called *samvyava-hāra pratyakṣa*, empirical experience When the veil of Karma is removed, the soul in its pure form gets direct experience without the help of sense-organs These experiences are super-sensuous experiences They have been classified into i) *avadhi* which is analogous to clairvoyance ii) *manaḥparyāya*, telepathy, and iii) *kevala*, omniscience.

Avadhi Avadhi is a form of supersensible perception In this, we apprehend objects which are beyond the reach of the sense organs However, we perceive things in Avadhi which have form and shape. Things without form like the soul and *dharma* can not be perceived by Avadhi This can be compared with clairvoyance Due to the varying degrees of the destruction and subsidence of the karmic veil, the individual can perceive supersensible objects in different degrees The highest type of Avadhi can perceive all objects having form The Jainas interpret the capacity of perception in Avadhi in terms of space and time They have developed a technique of mathematical calculation of the subtleties of time and space Regarding space Avadhi can extend over a space occupied by innumerable *pradeśas* of the size of the universe With reference to time, it can perceive through innumerable points of time both past and future Avadhi can perceive all the modes of the things according to the degree of intensity of perception The lowest type of Avadhi can perceive an object occupying a very small fraction of space like the *aṅgula* or finger–breadth Regarding the capacity in terms of time, the lowest type of Avadhi can last for only a short time like a second It cannot extend beyond a second Similarly it cannot know all the modes of the objects It can only cognise a part of the modes [93] Thus Avadhi, which may be compared to clairvoyance, differs with different individuals according to the capacity of the persons perceiving The capacity is, in turn, determined by the relative merits acquired by the persons

Modern psychical research has carried perception beyond opaque wall Precognition and fore-knowledge have been of great interest to para-psychology [94] Even Kant was greatly interested in ostensible clairvoyance by Swedenborg with reference to queen Lovisa in 1761 and the clairvoyant cognition of the Stockholm fire [95] In Indian society we get many insta-

93 *Nandi-Sūtra* 16

94 *New Frontiers of the Mind* by J B Rhine (Pelican) p 41

95 *Religion Philosophy and Psychical Research* by C D Broad Kant and Psychical Research

nces of such forms of perception and dreams. A scientific study of such forms of perception is necessary

The Jainas do not make Avadhi a form of super-normal perception, because, beings living in hell, and even the lower animals, are capable of possessing Avadhi Heavenly beings and beings in hell possess Avadhi naturally from birth They are endowed with it from birth It is *bhāva-pratyaya* in them. In the case of human beings as well as the five-sensed lower organisms Avadhi is possible due to the destruction and subsidence of the relevant veil of Karma [96] It is acquired by merit It is called *guna-pratyaya* [97] The *Viśeṣāvaśyaka-Bhāṣya* gives a detailed description of Avadhi from the fourteen points of view and its varieties with reference to temporal and spatial extension [98] The *Pañcāstikāyasārā* divides Avadhi into three types with reference to spatial extension *desāvadhī*, *paramāvadhi* and *sarvāvadhī* The *Nandi-Sūtra* gives six varieties of Avadhi that are possible in the case of homeless ascetics It mentions sub-divisions of these [99]

The psychic phenomena called 'French sensitiveness or sometimes called as 'psychometry' may be included as a form of Avadhi, although in the psychometry mind and the sense organs play their parts. C. D Broad accepts that clairvoyance is non-sensuous perception. Clairvoyant experiences are facts Eminent philosophers like Sidgwick, Price and Broad have accepted that there are cases of such experiences.

Manaḥparyāya. Next form of sepernormal perception which is *manaḥparyāya* It is the direct experience of the modes of mind substance working in other individual mind. The *Āvaśyaka Niryukti* gives a brief description of the nature of

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96 *Tattvārtha-Sūtra*, 173 and *Bhāṣya-kṣayopaśamu-nimitta Nandī-Sūtra*, 8 *Sthānānga* 71

97 *Viśesāvaśyaka Bhāṣya* 572 *Nandī-Sūtra*, 63

98 *Viśesāvaśyaka Bhāṣya*, 569

99 *Nandi-Sūtra*, 15, *Tattvārtha-Sūtra Bhāsya*, I, 23

Manahparyāya knowledge Manahparyāya cognises the objects of thought by the minds of other people[100] The *Viśeṣāvaśyaka Bhāṣya* states that a person possessing Manaḥparyāya directly cognises the mental states of others without the instrumentality of the sense organs and the mind[101]

In Western thought such a form of cognition was called 'thought transferences' Myers coined the phrase 'Telepathy' for describing such experience Tyrrel gives many instances of Telepathic cognition He also mentions instances of collective telepathy which he calls collective telepathic calculations[102] In the publication called 'apparitions' published by the Society for Psychical Research many interesting examples of telepathic cognition have been mentioned

Manahparyāya, telepathic experience, is not easy to get and is not common for all A certain physical and mental discipline is the condition for getting such capacity of intuition In the *Āvāśyaka Niryukti* we are told that Manaḥparyāya is possible only for human beings of character, especially for homeless ascetics Human beings acquire this capacity due to merit and by the practice of mental and moral discipline[103] The *Nandī Sūtra* gives detailed description of the conditions of the possibility of Manahparyāya in the case of human beings[104] The conditions for the possession of Manahparyāya are i) the human beings in the Karma-bhūmi must have fully developed sense organs and a fully developed personality i. e , they must be *paryāpta* ii) They must possess right attitude, *samyag dṛṣṭi* As a consequence they must be free from passion iii) They must be self-controlled and they must be possessed of *ṛddhi*, extra-ordinary powers The discipline and the occult powers attainable by the Yogis mentioned in the *Pātañjala Yoga* is

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100 *Āvaśyaka Niryukti*, 76
101 *Viśeṣāvaśyaka Bhāṣya*, 669, 814
102 *The Personality of Man* (Pelican) by Tyrrel, p 65.
103 *Āvaśyaka Niryukti*, 76
104 *Nandī Sūtra*, 39-40

analogous to such a description of the qualifications of the human beings possessing Manahparyāya Siddhasena Divākara says that lower organisms possessing two or more sense organs are also found to possess Manaḥparyāya But the traditional Jaina view does not accept the possibility of Manahparyāya in the case of lower animals. Rhine says that it is possible to find instances of the possibility of such perceptions in the case of lower animals especially the higher vertebrates Several experiments have been carried in this connection and several instances have been quoted [105]

The *Sthānānga* recognises two varieties of Manahparyāya as *ṛjumati* and *vipulamati* [106] Umāsvāti makes a similar distinction [107] He says that Ṛjumati is less pure and it sometimes falters Vipulamati is purer and more lasting It lasts upto the rise of omniscience We also get such a description in the *Pancāstikāyasāra* [108] Rjumati gives a straight and direct intuition of the thoughts of others, while in Vipulamati the process of knowing the ideas of others is manifested in an irregular way Pūjyapāda describes the nature of Manahparyāya as the intuition or objects of the activities of the sense organs of speech, body and mind [109] He says that Vipulamati knows less number of objects than Ṛjumati, but whatever it knows it knows perfectly and vividly Vipulamati is more penetrating and it is more lucid than Rjumati Ṛjumati falters One who is at the upward stage of spiritual development has acquired Vipulamati while one who is sure to descend in the spiritual development gets the Rjumati Manahparyāya [110]

In the West the phenomena of extra-sensory perception like clairvoyance, telepathy, precognition and mediumship

105 *Extra Sensory Perception* by J B Rhine, p 177
106 *Sthānānga*, 72
107 *Tattvārtha Sūtra* I, 25 and its commentary
108 *Pancāstikāyasāra* 45
109 *Sarvārthasiddhi on Tattvārthasūtra* 1, 25
110 *Studies in Jaina Philosophy* by Nathmal Tatia p 68

have been accepted as facts, Even psychologists like McDougall are inclined to believe that extra-sensory perception like clairvoyance, telepathy and fore-knowledge seems in a fair way established[111] Prof H H Price says that evidence for clairvoyance and telepathy is 'abundant and good'[112] Prof. Richet admits that telepathic experiences certainly exist[113] Dr. Rhine has done good work in extra-sensory perception. He says that extra-sensory perception in the form of clairvoyance and telepathy is an actual and demonstrable occurrence. It is not a sensory phenomenon.[114]

Kevala According to the Jainas the soul, in its pure form is pure consciousness and knowledge It is omniscient. But it is obscured by the karmas as the moon or the sun is liable to be obscured by the veil of dust, fog or a patch of cloud[115] When such a veil of karma is removed omniscience dawns That is *kevala jñāna* That is a stage of perfect knowledge and a stage of *kaivalya*

Omniscience intuits all substances with all their modes[116] Nothing remains unknown in omniscience It is knowledge of all substances and modes of the past, present and the future, all in one It is lasting and eternal It is transcendental and pure It is the perfect manifestation of the pure and the real nature of the soul, when the obstructive veils of Karma are removed[117] This omniscience is coexistent with the supreme state 'of absolute clarity of life monad' This is precisely the release[118] No longer is the monad dimmed with the beclodding passion but open and free and unlimited by the particular-

111 *Riddle of Life* by William McDougall, p 235
112 *Philosophy,* October 1950
113 *Thirty Years of Psychical Research* by Richet, pp 23-24
114 *Extra-sensory Perception* by Rhine, p 222
115, *Pramāṇa Mīmāṁsā,* 1 15 and commentary
116 *Tattvārtha Sūtra,* 130, with Essays also *Āvaśyaka Niryukti,* 77
117 *Philosophies of India,* Zimmer, p 251
118 Ibid

ising qualities that constitute individuality' The moment the limitation that makes particular experience possible is eliminated perfect intuition of everything is attained The need of the experiences is dissolved in infinite – this is the positive meaning of *kaivalya*[119] Zimmer says that one is reminded of the protest of the modern French poet and philosopher Paul Valery in his novel *Mansieur Tests* 'There are people', he writes, 'who feel that the organs of sense are cutting them off from reality and essence knowledge, a cloud obscuring the essence of being, the shining moon, like darkness or a cataract on the eye! Take it all away so that modern theory of knowledge from which it arises, is remarkably close to the old idea which Jainism holds · that of the limiting force of our various faculties of human understanding

Mīmāṁsakas are not prepared to accept the possibility of the occurrence The Mīmāṁsakas raised a series of logical objections to the possibility of omniscience According to the Mīmāṁsakas omniscience cannot mean the knowledge of all the objects of the world either at the same time or successively Nor can omniscience be knowledge of archetypal forms and not of particular things There can be no omniscience because knowledge of the past, the present and the future can never be exhausted. Moreover, if all objects were known in omniscience at one moment, then the next moment it would be unconscience and blank The omniscient, gain, would be tainted by the desire and aversions of others in knowing them

But Jainas refute the argument of the Mīmāṁsakas regarding the problem of the occurrence of omniscience In the *Pramāṇa Mīmāṁsā* we get the refutation of the Mīmāṁsā arguments against the occurrence of omniscience. Similarly Mimāṁsakas have been replied by Prabhācandrai n *Prameya-kamala-mār-tanda* The Jainas say that it is not correct to deny the occurrence as the Mīmāṁsakas do Omniscience is the single intuition of

119 *Pramāṇa Mīmāṁsā* I, 1, 15 and commentary

the whole world because it does not depend upon the sense organs and the mind The pure intuition of the omniscient self knows all the objects simultaneously by a single strike of intuition since it transcends the limits of time and space Prabhācandra says that the Mīmāṁsaka objection that the omniscient soul would be unconscious the next moment of the occurrence of omniscience is not correct, because it is a single unending intuition For the omniscient, cognition and the world are not destroyed the moment the omniscience is possible Similarly, the Jainas contend, as against the Mīmāṁsakas, that the omniscient soul knows the past as existing in the past and future as existing in the future[120] The omniscient self is absolutely free from the bondage of physical existence as past, present and future In fact, the Mimāṃsakas also admit that in recognition we apprehend the past as well the present in one cognition, and a flash of intuition called *pratibhā Jñāna* in empirical life can apprehend future as future It is therefore, possible for the omniscient soul who is entirely free from the fetters of Karma to have a super-sensuous vision of the whole world, past, present and future by a single unending flash of intuition. In the *Pramāna Mīmāṁsā* the possibility of the occurrence omniscience is logically proved by the necessity of the final consummation of the progressive development of knowledge[121] There are degrees of excellence in knowledge and the knowledge must reach its consummation somewhere That is the stage of omniscience when the obscuring Karmas are totally annihilated[122]

The *Nandī Sūtra* mentions two types i) Bhavastha, omniscience of the liberated who still live in this world as for instance the omniscience of the Tirthaṃkaras ii) Omniscience of the one who is totally liberated which may be called Siddha[123] The

120 *Philosophies of India* by Zimmer, Edited by Joseph Campbell, Part III, p 261
121 *Prameya-kamala-mārtaṇḍa*, p 67
122 *Prameya-kamala-mārtaṇḍa*, p 67
123 *Pramāṇa Mīmāṁsā* I, IXVI and commentary

Bhavastha omniscience is again of two types as i) Sayogi and ii) Ayogi There are sub-divisions in both these Similarly Siddha omniscience is of two types as i) Anantara-kevala and ii) Paramparā-kevala, each having its sub-divisions [124]

The Jaina view of omniscience may be compared to the Nyāya view of the divine knowledge,[125] and the Yoga theory of divine perception [126] Divine knowledge is all-embracing intuition It is perceptual in character as it is direct and as it is not derived thorugh the instrumentality of any other cognition The divine perception grasps the past, the present and the future in one eternal 'now' The soul, according to the Jaina, is itself divine and perfect and there is no other transcendental being than the individual soul Each soul is a God by itself although it is obscured by the Karmic veil in its empirical state The Kaivalyastate of the individual soul may be compared to the divine omniscience However, the Naiyāyikas and Pratañjali accept that man has sometimes the flash of the intuition of the future, and he can attain omniscience by constant meditation and the practice of austerities The Jainas believe that the removal of obscuring Karmas by meditation, threefold path and self-control, the individual soul reaches the consummation of omniscience, the state of Kaivalya That is the finality and the end But others like the Naiyāyikas posit a divine omniscience which is higher, natural and eternal

It is not possible to establish the possibility of omniscience on the basis of empirical methods of investigation which psychology and empirical science follow However, its logical possibility cannot be denied Progressive realization of greater and subtler degrees of knowledge by the individual is accepted by some psychologists especially with the introduction of Psychical Research for analysing extra-sensory perception A consummation of this progressive realization would logically be pure knowledge and omniscience, a single all-embracing intuition

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124 *Nandī Sutra Gāthā* XIXX, 19–23 and discussion

125 *Nyāya Manjari*, p 200

126 *Yoga-Sūtra* I, 24

CHAPTER V

THE DOCTRINE OF KARMA IN JAINA PHILOSOPHY

I "O Gautama, just as a sprout has a seed for its *hetu*, as there is a *hetu* for happiness and misery, since it is a *kārya* That *hetu* is the *karman*"[1] We find in this life persons, having the same means for enjoying happiness, do not get the same type of happiness Misery comes in unequal ways This difference cannot be without any *hetu* which is not seen This very unseen *hetu* is *karman*[2] Misery, in this life, is too much of a fact to be ignored It is also true that there is abundant inequality in the status and experiences of individual men, which is inexplicable by our empirical methods of enquiry Good men suffer and the evil prosper like the green banyan trees It is necessary to explain this provident inequality in the status and development of individuals

Attempts have been made to refer this inequality to man's first disobedience and the fruit of that forbidden tree. Others have denied the existence of evil and the consequent inequality, still others would like us to think of this world as training ground for perfection But life is not a pleasure garden and God a sort of a Santa Claus whose main duty is to please his creatures It is necessary to find a solution on the basis of autonomous nature of man and his responsibility to shape his own destiny The Indian thought has found it in the doctrine of Karma

II The doctrine of Karma is one of the most significant tenets of Indian thought. It has profoundly influenced the life and thought of the people in India It has become the 'logical prius of all Indian thought'[3] It is the basal presupposition of

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1 *Viśeṣāvaśyakabhāṣya* *Ganadharavāda* 1611-12 and commentary

2 Ibid

3 Cave (Sidney) *Living Religions of the East*, p 31

Buddhism, Hinduism and Jainism (of course with minor differences) As man sows, so does he reap our actions have their effects These effects cannot be destroyed They have to be experienced and exhausted If we cannot exhaust the effects of our actions in this life, we have to complete the cycle of births and deaths to earn the fruit for all that we have done. No man inherits the good or evil of another man The doctrine of Karma is, thus, closely associated with the transmigration of souls Every evil deed must be expitiated, and every good deed must receive its reward If it is not possible to reap the fruits in one single empirical existence, it must be experienced on earth in fresh incarnation Plato has made a reference to this theory in the *Laws*, perhaps under the influence of orphic mysticism, and refers to 'the tradition which is firmly believed by many, and has been received from those who are learned in the mysteries '[4] In Indian thought, the Jainas have developed the doctrine of Karma on scientific basis

Karma etymologically means whatever is done, any activity It got associated with the after-effects of actions, both physical and psychical Every Jiva (living being) is constantly active, expressing the activity in the three-fold functions of body, speech and mind It leaves behind traces of after-effects in the physical and psychic froms Every action, word or thought produces, besides its visible, invisible and transcandent effects It produces under certain conditions certain potential energies which forge the visible effects in the form of reward or punishment As in the case of a bond which continues to operate until, but loses its validity on, the repayment of the capital sum, so does the invisible effect of an action remain in potential form after the visible effect has disappeared Actions performed in this life would be the causes of future life, and the present life is the result of actions performed in the previous life So is the chain of life connected in the series of actions and their effects realised The Karma

4 *The Laws*, 870

doctrine involves the idea of an eternal metempsychosis.[5] Kerl Potter in his *Presuppositions of India's Philosophies* has tried to interpret Karma as a form of habit Human being faces challenges from many sides which have to be met by birth, social action and by the application of scientific techniques in order to be free from the bondage in life But the more subtle challenges lie underneath the surface, and 'arise form habits themselves, which continues after the conditions that engender them have been removed, and which engender new habits which in turn must be removed somehow This round of habits breeding habits is a part of what is called in Sanskrit *saṁsāra*, the wheel of birth, which is governed by Karma, the habits themselves'[6] Karma is described in the Jaina philosophy as a kind of dirt which accretes to the otherwise pure Jiva by virtue of one's actions In the *Bhagavadgītā* the dirt is described as of three kinds "One may think of these as types of habits"[7] I have not been able to understand how Potter interprets Karma as a type of habit One must be steeped in the Indian tradition in order to understand the nature and significance of Karma

C J Jung, while distinguishing, personal and the collective unconscious, hints at the possibility of comparing the archetypes of the collective Unconscious to the Karma in Indian thought The collective unconscious stands for the objective psyche The personal layer ends at the earliest memories of infancy, but the collective layer comprises the pre-infantile period that is the residue of ancestral life The force of Karma works implicitly and determines the nature and development of personality The Karma aspect is essential to the deeper understanding of the nature of an archetype[8] Although it is possible to say that

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5 Glasenapp (Von H) *The Doctrine of Karma in Jaina Philosophy* (1942) Preface to the German Edition

6 *Presuppositions of India's Philosophies* (Prentice Hall) 1963

7 *Presuppositions of India s Philosophies* (Prentice Hall) 1963, p 11, p 13

8 Jung (J C) *Two Essays on Analytical Psychology* Personal and collective (or transcendental unconscious) p 76 Footnote

Karma has essentially a reference to individual differences and hence a personal acquisition, yet each individual has a common heritage which he shares with the community and which shapes his being The archetypes refer to the common heritage To this extent they refer to the Karma aspect

However, Jung was primarily concerned with and interpretations of dreams and fantasies in presenting his theory of the collective unconscious 'Had he developed the archetypes of the collective unconscious, he would have reached the doctrine of Karma, the store-house of the physical and psychical effects of the past.[9]

It is difficult to say when and where the Karma doctrine originated in India Some have traced the origin of Karma in the principle of Ṛta Ṛta is the cosmic principle It prevades the whole world, and gods and man must obey it It is the anticipation of the law of Karma In the *Rgvedic* hymns the doctrine of Karma is yet in its infancy as Ṛta The doctrine does not appear in the old hymns of the *Rgveda* The Vedic seers were mainly interested in the good of this life, and when death came they went the way of their fathers to the world where Yama, the first to die, ruled The doctrine must have developed against a number of other doctrines about creation Some regarded time as the determinant factor of creation. Others believed in nature (*svabhāva*) as the prominent factor There were other theories as well The Jainas rejected these doctrines and said that even time and *svabhāva* are determined by Karman [10] Concept of Karma must have existed at least a thousand years before the beginning of the Christian era, and has since become the basis and centre of religious thought [11] It is probable that Karma and rebirth must have been pre-Aryan doctrines which were important in the Śramaṇa culture later

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9 Radhakrishnan (S) *Indian Philosophy*, Vol (1941), pp 109, 110
10 Tatia (N) *Studies in Jaina Philosophy* (1951) p 220
11 Glasenapp Von (H) *The Doctrine of Karma in Jaina Philosophy*, Preface to the German Edition

assimilated in the Brāhmaṇa thought by the time the Upaniṣads were clearly formulated The Indian view of Karma was doubtless of non-Aryan provinance, and it was a kind of a natural law[12] Transmigration of the soul was perhaps one of the oldest forms in which the belief in the after-life was held Karma was closely linked with this doctrine With the gradual emphasis of asceticism under the influence of the Śramaṇa culture, came the awareness of one's responsibility to shape one's personality here and here-after However, the doctrine has been widely accepted in ancient Indian thought, except for the Cārvāka In the *Saṁnyāsa Upaniṣad* we are told that the Jīvas are bound by Karma.[13] A man becomes good by good deeds and bad by bad deeds,[14] and while thus we live, we fetter ourselves with the effect of our deeds In the *Mahābhārata*, the emphasis is on the force of Karma Of the three kinds of Karma, *prārabdha, saṃcita* and *āgāmi* mentioned in the *Bhagavadgītā*, *āgāmi* and *saṃcita* can be overcome by knowledge In Buddhism, as there is no substance as soul, wnat transmigrates is not a person but his Karma When the series of mental states which constitutes the self resulting from a chain of acts ends, there would still be some acts and their effects which continue, and the *vijñāna* projects into the future due to the force of the effects of Karma The Buddhists distinguish acts accompanied by *āśrava* (impure acts) from pure acts which are not accompanied by *āśrava* Samsāra is the effect of Karma Our present happiness and misery are the fruit of what we have ourselves done in the past Operation of Karma can be considered as a principle of moral life, as force limiting and particularising personality and as a principle of conservation of energy in the physical world[15] But Buddhism maintains that involuntary actions, whether of body, speech and mind, do not constitute

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12 Ninism Smart *Doctrine and Argument in Indian Philosophy*, (Allen and Unwin) (1964), p, 163

13 *Saṁnyāsa Upaniṣad* II 28, *Karmaā badhyate jantuh*

14 *Bṛhadāranyaka Up* iii, 2, 13

15 Yamakami Sogen *Systems of Buddhist Philosophy* (1912) pp 50-66.

Karma, and therefore cannot bring about the results accruing to Karma It only means that unwilled actions do not modify character [16] Karma theory has been expressed in a variety of ways 'from the most extreme realism which regards Karma as a complexity of material particles infecting the soul to the most extreme idealism' where it is a species of newly produced invisible force, in its highest unreal The Jainas give a realistic view of Karma It has existed from the pre-Buddhistic time The idea of the pollution of the soul due to Karma has been largely allegorical in other religious philosophies in India, while the Jainas 'have adopted it in the real sense of the word' and have worked out into an original system [17] The Jaina conception of Karma must have been completely developed after a thousand years of Mahāvīra's *nirvāna* The *Sthānānga*, *Uttarādhyayana-sūtra* and the *Bhagavatīsūtra* contain general outline of the doctrine, and the details have been worked out in the *Karma-grantha*, *Pañcasaṁgraha* and the *Karmaprakṛti* In working out the details, there have been two schools of thought i) Āgamikas and ii) Karmagranthikas

Jainism is, in a sense, dualistic The universe is constituted of the two fundamental categories *jīva* (living) and *ajīva* (non-living) Soul *(jīva)* has been described from the noumenal and the phenomenal points of view From the pure and ultimate point of view, *jīva* is pure and perfect It is characterised by *upayoga* the hormic energy. It is simple and without parts It is immaterial and formless [18] It is characterised by *cetanā* It is pure consciousness From the phenomenal point of view Jiva is described as possessing four *prāṇas* It is the lord *(prabhu)*, limited to his body *(dehamātra)*, still incorporeal and it is ordinarily found with Karma [19] The Jīva comes in contact with the external world, Ajiva The Jīva is active,

16 *The Aryan Path* April 1961 *The Buddhist Doctrine of Karma* by Bhadanta Bhikshu Sangharakshita p 152

17 Glasenapp Von H *The Doctrine of Karma in Jaina Philosophy* p 15

18 *Dravyasamgraha* 2

19 *Tattvārtha-sūtra* 6 1

and the activity is expressed in threefold forms – the bodily, in speech and mental This is called *yoga*. Yoga brings its after-effects in the form of Karmic particles which veil the pure nature of the soul The souls are contaminated by the Karma which is a foreign element, and are involved in the wheel of *saṁsāra* This contamination is beginningless, though it has an end. It is difficult to say how and when souls got involved in the wheel of *saṁsāra* Caught in the wheel of Samsāra the soul forgets its real nature and the efforts to rearch for the truth are obscured by the passions The inherent capacity of the soul for self-realization is also obstructed by the veil of Karma [20] It is subjected to the forces of Karma which express themselves first through feelings and emotions, and secondly, in the chains of very subtle kinds of matter invisible to the eye and the instruments of science It is then embodied and is affected by the environment, physical and social and spiritual. We, thus, get various types of soul existence.

Karma, according to the Jainas, is material nature It is matter in a subtle form and it is a substantive force It is constituted of finer particles of matter The kind of matter fit to manifest Karma fills the universe It has the special property of developing the effects of merit and demerit By its activity due to the contact with the physical world, the soul becomes penetrated with the particles of Karmic body *(karma śarīra)* which is constantly attached to the soul till it succeeds to be free from it 'Nowhere has the physical nature of Karma been asserted with such stress as in Jainism [21] A moral fact produces a psycho-physical quality, a real and not merely a symbolic mark, affecting the soul in its physical nature. This point of view has been worked in detail in the form of mathematical calculations, in the *Karmagrantha*

The Jaina tradition distinguishes two aspects : i) the physical aspect (*dravya-karman*) and ii) the psychic aspect

20 *Tattvārtha-sūtra*, 6 1

21 Glasenapp Von (H) *The doctrine of karma* in Jaina philosophy. Foreword by Zimmerman

(*bhāva-karman*) The physical aspect comprises the particles of Karma (*karma-pudgala*) accruing into the soul and polluting it The psychic aspect is primarily the mental states and events arising out of the activity of mind, body and speech. They are like the mental traces of the actions, as we experience the mnemic traces long after the conscious states experienced vanish. The physical and the psychic Karma are mutually related to each other as cause and effect[22] The distinction between the physical and the psychic aspects of Karma is psychologically significant, as it presents the interaction of the bodily and the mental due to the incessant activity of the soul

This bondage of the soul to *karman* is of four types, according to nature (*prakṛti*), duration (*sthiti*) intensity (*anubhāga* or *rasa*) and quantity (*pradeśa*)[23]

Karma can be distinguished into eight types 1) *Jñānāvaranīya*, that which obscures right knowledge, 2) *darśanāvaranīya*, that which obscures right intuition, 3) *vedanīya*, arousing affective states like feelings and emotions, 4) *mohanīya*, that which deludes right faith, 5) *āyus-karman*, determining the age of the individual, 6) *nāma karman*, which produces various circumstances collectively making up an individual existence, like the body and other special qualities of individuality, 7) *gotra-karman*, which determines the family, social standing, etc , of the individual, and 8) *antarāya-karman* which obstructs the inborn energy of the soul and prevents the doing of good actions

Each kind of Karma has its limits in time within which it must exhaust itself The accumulated Karma brings a transcendental hue or hallo to the soul which is called *leśyā* There are six Leśyās These Leśyās have predominantly a moral resultant

22 *Aṣṭasahasrī* (N S Press, Bombay 1915) p 51, *anyonyakāryakāraṇabhāvajñāpanārthatvāt*

23 *Karma grantha*, 3, 2

Karma is substantive force. It has the property of developing the effects of merit and demerit The Karmic particles build up a special body which is called *karma-śarīra* which does not leave the soul till its emancipation Karma has its psychic effects also Bhāva-karma is immediate to the Jivas, while Dravya-karman belongs to the body. Five classes of Karmic conditions are mentioned On account of the rise (*udaya*), suppression (*upaśama*), annihilation (*kṣaya*), suppression and annihilation (*kṣayopaśama*) and psychological effect (*pariṇāma*), the soul has five conditions of thought and existence [24] In the usual course of things, Karma takes effect and produces results The soul is said to be in *audayika* state Karma may be prevented from its operation for sometime. In this state it is still present, like fire covered by ashes The soul is in the *aupaśāmika* state When Karma is annihilated, it is in a *ksāyika* state The fourth state is the mixed state The last, unconditioned, state leads to *mokṣa*

The aim is to seek freedom from the miseries of this life, to seek deliverance But the path to Moksa is long and endless We have to free ourselves from the Karma that has already been accumulated and to see that no new Karma is added The soul gets bound by the constant flow of Karma. This is called *bandha* Mental states, like passion, attachment and aversion, which prepare the ground for the binding of the soul by Karma are called psychic bondage (*bhāva-bandha*), and the actual binding by the particles of Karma is called *dravya-bandha* When passions overcome us, the particles get glued to our souls and bind them, just as a heated iron ball when immersed in water, absorbs water But the first step to the realization of the self is to see that all channels through which Karma has been flowing have been stopped so that no additional Karma can accumulate This is *saṁvara* There are two kinds of Saṁvara. *bhāva-samvara* which is concerned with mental life, and *dravya-saṁvara* which refers to the removal of Karmic particles. This

24 *Pañcāstikāyasāra*, 62

is possible by self-control and freedom from attachment The practice of vows (*vrata*), carefulness (*samiti*), self-control (*gupti*) observance of ten kinds of *dharma*, reflection (*anuprekṣā*) and removing the various obstacles like hunger and thirst and passion, will stop the inflow of Karma and protect us from the impurities of fresh Karma Here, right conduct (*cāritra*) is of help

The next important task is to remove the Karma that has already accumulated The destruction of Karma is called *nirjarā* Nirjarā is of two types *bhāva-nirjarā* and *dravya-nirjarā* The Karma may exhaust itself in its natural course when the fruits of Karma are completely exhausted This is called *savipāka* or *akāma nirjarā*, where no efforts would be required on one's part The remaining Karma has to be removed by means of penance This is *avipāka-nirjarā* The soul is like a mirror which looks dim when the dust of Karma is deposited on its surface When the Karma is removed by Nirjarā, the soul shines in its pure and transcendent form It then attains the goal of Mokṣa The Ghāti Karmas are first removed Still, the Aghāti Karmas, like *āyus*, *nāma*, *gotra* and *vedanīya* have to disappear Last of all is the final *ayogi* state of *kevala*

The influx of Karma affects the soul and brings bondage The soul's activity (*yoga*) is due to its inherent energy (*vīrya*). The infinite energy of the soul gets imperfect expression by which Karma accumulates and affects the soul, and this imperfect expression of energy is responsible for the various processes of the Karmic matter

Karmic matter undergoes various processes due to the different types of activity The *Pañcasamgraha* describes eight processes of expression of energy (*karma*) in its limited form These processes lead to corresponding Karmic processes The soul activates Karmic matter at every moment of its worldly existence and assimilates it with different types of Karma which express themselves in due course and bring the disabilities and defilement of the soul.

The influx of Karma (*āśrava*) into the soul and the consequent bondage involve certain processes like i) transformation (*saṁkramana*) of one type of Karma into that of another ii) endurance of Karma for a certain time (*sattā*), iii) endurance without producing the effect (*abādhā*) and iv) coming into effect (*udaya*) Transformation is a process by which the soul transforms the nature, duration, intensity and extensity of Karma into those of another [25] This transformation is generally restricted to the change of one sub-type of Karma to another sub-type of the same kind For instance, in the Vedanīya Karma, soul can transform the Karma producing pain (*asātā vedanīya*) into that producing pleasure (*sātāvedanīya*). In the Jñānāvaraṇīya Karma it can transform *cakṣu-darśana* into *acakṣu-darśana* A person having right intuition (*samyag-darśana*) can either transform the karma leading to perversity (*mithyātva*) to that leading to partially right and wrong intuition (*samyagmithyātva*).[26] Bu twe are told any Karma cannot be transformed into any other One cannot transform Karma obscuring intuitive experience (*darśana moha*) with the Karma obstructing conduct (*cāritra-moha*) into that of any Karma (determining life duration) This explanation is scientifically plausible and logically acceptable We find that electrical energy can be transformed into heat or light energy Transformation of one Karma into another requires energy and this energy is determined by the degree of the purity of the soul A person having perversity of attitude (*mithyātva*) cannot convert, cannot change the *mithyātva-karman* into the mixed or *samyaktva*, because the person with wrong belief is not pure and not capable of such transformation Conversely, a person with right belief (*samyaktva*, cannot easily transform the Karma to any of the pure forms

25 *Karma Prakrti Bandhanakaraṇa –Sankramyante 'nyokarmarūpatayā vyavasthitāh prakrti-sthity –anubhāga-pradeśā anyakarmarūpatayā vyavasthāpyante yena tat saṃkramaṇam*

26 Ibid

Transformation of Karma may also affect increase *(udvartana)*, decrease *(apavartana)*, duration *(sthiti)* and intensity of the function *(anubhāga)* of Karma[27] The Jainas have worked out a scientific and detailed analysis of these processes with a view to explaining the process of the operation of Karma

Karma may be made to express its effect prematurely By this process the souls attract back the Karmic particles which are to fructify later Karma is made to realize its effect prematurely Through gradual subsidence and destruction of Karma, the soul reaches the state of perfection wherein all the Karmas are removed and no additional Karma accumulates The inherent energy of the soul gets perfect expression It is possible that one who is free from energy-obstructing Karma may still continue to act in this world The enlighted one is perfect He may continue to work for the welfare of all creatures But his is a purely detached activity and therefore free from any contamination leading to the colouration of the soul *(leśyā)*

III The analysis of Karma and the involvement of Jiva in the wheel of Saṁsāra due to the impact of Karma on it raises a more fundamental question as to how the soul which is immaterial and simple is affected by the material Karma Some seem to think that such a contact between contradictory entities is logically difficult to accept But souls are imperfect because the particles of Karma which are foreign to the nature of the soul enter into the soul and cause great changes in it The Karmic matter produces in the soul certain conditions even as a medical pill given to an individual produces manifold physical and psychic effects[28] In the state of bondage the soul is infected with a kind of susceptibility to come into contact with matter

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27 *Karmaprakṛti* *Bandhanakaraṇa* – Cf Saṅkramaṇam, *tadbhedav evodvartanāpavartane, te ca karmanām sthityanubhāgāśraye*

28 *Karmagrantha* II, 68 b, *Tattvārthasūtra*, VIII 25

This susceptibility finds expression in the affective states Through the Yoga *(kaya-van-manh-karma yogah)* the soul puts into motion the material substrata of its activity, and fine particles of matter are drawn to unite themselves to become Karma, and enter into union with the Jiva. This mixing up is more intimate than milk and water, than between fire and iron ball.[29] The matter once entered into the soul separates itself into a greater number of particles, *karma-prakrti,* with varying effects. Their number and character are determined by the conduct of Jīva. If the activity is good, Jiva assimilates good Karma, if it is bad, there is bondage of Karma

The soul's embodiment in the wheel of Saṁsāra is an empirical fact, and beginningless nature of this bondage is also a fact, a presupposition as some would like to say. The problem as to how the immaterial soul gets mixed with Karma and is involved in the empirical life has been considered from different points of view Schools of philosophy have analysed it on the basis of their metaphysical views For the Buddhist, soul is *nāmarūpa*, psycho-physical in nature Nescience *(avidyā)* is the seed of worldly existence, and nescience is formless like consciousness, for, according to the Buddhists the formless can alone affect the formless The material *rūpa* cannot affect the formless *nāma* But the Jaina contends that emancipation would not be possible, as the seed for the emancipation would then be within consciousness itself. The Yogācāra school avoids the difficulty by making the physical world unreal But the Jaina is a realist, and he asserts the reality of the material world. He says that it would be consistent to believe that the material would affect the mental, as consciousness would be affected by intoxicating drugs

The Nyāya-Vaiśeṣika believes that conditions of bondage belong to the soul, and the unseen potency expressing in merit

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29 Glasenapp, Von (H) *Doctrine of Karma in Jaina Philosophy*—Introduction

and demerit belongs to the soul Passions like anger and greed condition the bondage of the soul But the Jaina points out that as passions according to them are qualities of the soul, conditioning its bondage, they must be rooted in something material, for conditions of the passions must be distinct from the qualities of the soul'[30] There is no bondage without the interaction between spirit and matter, and there is no interaction without bondage According to Jaina, the worldly existence is possible in the relation of identity-cum-difference between the spiritual and the material The Nyāya Vaiśeṣika regards merit and demerit as arising out of the activity of the body and mind, though it does accept any form of identity between spirit and matter The Jaina does not understand this situation The Sāmkhya-Yoga presents a duality between *puruṣa* and *prakṛti* The conscious principle is involved in the evil of the world, though it does not belong to it The Puruṣa is not really affected by the changes in the world The spiritual is ever kept aloof from the material, and conditions of worldly existence lie in the nature of Prakṛti But the Jaina finds this position difficult to accept as the worldly existence is a state of bondage and as such presupposes a fall of the principle of consciousness For the Vedāntin the world is only empirically true, and Karma belongs to the empirical existence and as such an illusion

The Jaina philosopher bases his stand on experience and avoids absolute conceptions of soul and Karma. He admits concrete relation between the soul and Karma Soul is affected by the influx of Karma The change effected in the soul is determined by the nature of the Karmic matter, and the nature of Karma is in turn determined by the passions. Similarly, the nature of passions is determined by the nature of Karma This is a reciprocal relation affecting the soul and matter In this conception, the distinction between the material Karma (*dravya-karman*) and psychic Karma (*bhāva-karman*) is very

30 *Prameyakamalmārtanda* of Prabhācandra (1941) Edn p 243

significant The former is associated with *āvarana*; the latter is associated with *doṣa* (defect)[31] Every act brings with it the after-effects in physical and psychic aspects. The physical aspects of the traces is Dravya-Karma, while the psychic traces are the Bhāva Karma. The material Karma and the psychic counterpart are related as cause and effect[32] In a passage in the *Karmagrantha*, a question regarding the cause of the Karmic influx has been raised. How is it possible that particular particles of Karmic matter entering the soul can transform themselves into various forms of Karma? And we are told that this is possible through the mysterious power of the soul and through the peculiar quality of matter itself We find matter of one form is transformed into another; water is transformed into clouds and rain again Why, then, cannot matter of Karma besmearing the Jiva be transformed into different types of Karma? We are then told that all further discussions would not be necessary[33]

The discarding of rational argument, in this connection, is justified, because Jainism does not pretend to have attained this doctrine by human rational means[34] It is not through the limited comprehension of an average man that the view has been presented but by revelation or on the authority of a Kevalin

IV Karma theory has been found by some to be an inadequate explanation for the prevalent inequalities in life. It is suggested that the theory suffers from serious defects

1 Karma leads to the damping of the spirit and men suffer the ills of life with helpless equanimity of attitude simply because they get the awareness that it is beyond their power to change the course of their life as it is determined by Karma.

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31 *Aṣṭasahasrī* (N S Press, Bombay 1915) pp 50-51

32 *Tattvārtha-śloka-vārttika* (N S Press, Bombay 1918) p 447

33 *Karmagrantha* II 78 9

34 Glassenapp Von (H) *Doctrine of Karma in Jaina Philosophy*—Introduction

Karma leads to fatalism It does not give any incentive to social service The general apathy of an Indian towards the natural, social and political evils is mentioned as an example of the impact of Karma on our life The famous temple of Somanātha was destroyed and there was no visible resistance because the common man in India was overpowered by the belief that everything that happens is the result of Karma

But this is more an over-statement of a fact, if not a mis-statement It is not true to say that the Karma theory does not give any incentive to social service The *Upaniṣads* enjoin social service The Jaina ethics is based on service and sacrifice, although on the highest level one has to transcend social morality The five vows to be observed by an ascetic and the layman *(śrāvaka)* imply the recognition of dignity and equality of life Schweitzer maintains that the attitude in the ancient Indian thought was that of world and life negation Still the problem of deliverance in the Jaina and the Buddhist thought is not raised beyond ethics In fact, it was the supreme ethic The deliverance from reincarnation is possible through the purity of conduct, 'and the soul cleanses itself from the besmirching it has suffered and altogether frees itself from it What is new then, in Jainism is the importance attained by ethics[35] —an event full of significance for the thought of India'[36] And Karma is not a mechanical principle, but a spiritual necessity ' It is the counterpart in the moral world of the physical law of uniformity[37] Unfortunately the theory of Karma became confused with fatality in India when man himself grew feeble and was disinclined to do his work[38] Still the importance of Karma as after effects of our action and determining the course of life cannot be easily underestimated Karma has to be looked at as a principle involving explanation of action and reaction

35 Schweitzer *Indian Thought and its Development*, pp 82-83
36 Radhakrishnan (S) *Hindu View of Life*, p 73
37 Radhakrishnan (S) *Indian Philosophy*, Vol I, p 224
38 Radhakrishnan (S) *Hindu View of Life*, p 76

Fatalistic theory of life was presented by Makkhali Gośāla, a contemporary of Mahāvīra He considered himself a rival of Mahāvīra He said that happiness and misery are measured to one as it were in bushels The duration of life and the transmigration of souls have their fixed forms No human effort can change them Mahāvīra and the Buddha opposed Gośāla most vigorously

2 It is also said that the Karma theory is inconsistent with individual freedom of the will It does not guarantee true freedom to the individual which is essential to his moral progress [39] Karma works as the inexhorable law of causation, in its essentially mechanical way And in the background of caste system, the boon of individual inequality becomes a curse, 'if Karma had not to work with caste, a *vai nāśrama-dharma*, a wrong idea of the self and transmigration, we might reconcile Karma with freedom But as it is, it is not possible The theory in entirety cannot escape the charge of 'determinism' from the point of view of higher morality [40] Older Buddhism and Jainism were much concerned to defend self-regulative character of Karma, salvation was essentially through self-reliance · and there was fear of the antinomian tendencies of the notion of reliance on others (e g the Lord) [41] The answer to the charge of fatalism was that by our own efforts we can annihilate the existing Karma and neutralise its effects

But it is difficult to determine the nature of this objection We are told that from the point of view of higher morality Karma theory cannot escape the charge of determinism Yet, the objection is determined by and based on the individual's status in a particular caste It is more a sting against caste system than a criticism of Karma theory The objector appears to confuse the essential from the accidental It is a fallacy of

39 Paul (C S) *The Suffering God* (1932), p 60

40 Paul (C S) *The Suffering God* (1932), p 60

41 Smart Ninian *Doctrine and Argument in Indian Philosophy*, p 164.

Ignoratio Elenchi Caste system is a sociological problem, and it is not essential for understanding the nature and operation of Karma In fact determinism is, here interpreted in a narrow sense as a mechanical operation of Karma to produce its effects, as does the law of gravitation The present condition and nature of an individual is determined by the past Karma, yet the individual is free to act in such a way as to mould his own future by reducing or destroying the existing Karma The present is determined, but 'the future is only conditioned'[42] In general, the principle of Karma reckons with the material in the context in which each individual is born[43] But the spiritual element in man allows him freedom within the limits of his own nature[44] There is room for the lowliest of men even of animals to rise higher and purify his self Attempts were made to reconcile the law of Karma with freedom of man. Karma is compared to a fire which we can, by our effort, fan into a flame or modify it Human effort can modify Karma For the Jaina, such a saving of the soul is possible by one's own efforts Grace of God has no place in Jaina ethics Self-effort in the direction of purification of the soul is the one way towards perfection A thief, for instance, undermines his own character and being every time he commits theft No amount of prayer and worship will erase the effect that has been accumulated, although it may create a mental atmosphere for eliminating such future possibilities Jainas have, therefore, given a detailed theory of conduct distinguishing it into two grades as that of the *muni*, an ascetic, and of a *śrāvaka*, a householder

3 It has been objected that the Karma theory connects actions and its consequences in a rather mechanical way In its mechanical aspect, it mistakes the means for the end In this, it is presumed that repentence is the end and paying the due

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42 Radhakrishnan (S) *Hindu View of Life*, 75

43 Ibid

44, Ibid

penalty is only a means It is said that Karma theory over-emphasises the retributive aspect of punishment

But, here again, we find a confusion between end and means Repentence has its place in life, but it is not the end to be achieved Repentence does purify the mind and has the effect of a catharsis This would be a means for the future development of an individual Even as a means it is not all The Jaina theory of Karma emphasises that by individual efforts at moral and spiritual development we can reduce the intensity of Karma, suppress its effects or even annihilate. We have seen that one can, by suitable efforts, transform the energy of one form of Karma into that of another,[45] as we can transform electrical energy into that of heat or light Repentence is not to be taken as the final end It only creates an atmosphere for moral efforts towards self-realization It is at best a powerful psychological means which would help us in the attainment of spiritual perfection If repentence were sufficient to lead to purification, the after-effects of past action cannot be accounted for, nor can they be explained away, as that would be contrary to the laws of physical and moral nature

4 Karma doctrine implies that sin is a finite offence that can be made good by private temporary punishment. It presupposes that we can make good our sin which is entirely beyond our power.

It is also said that the dominant impression that one gets of the Karma doctrine is that the individual is in the grip of power, which, heedless of his own wishes, is working out a burden of an immemorial past [46]

Pringle-pattison shows that the whole emphasis of the Karma theory is on retribution There is nothing redemptive in its operation, and the process becomes an endless one,

45 *Karma Grantha*, II

46 Sigfrid Estborn *The Christian Doctrine of Salvation*, (1858) p, 68

leading to no goal of ultimate release He quotes Deussen and says that expiation involves further action which in turn involves expiation, and thus the process is endless The clock work of requital, in running down, always winds itself up again, and so in perpetuity[47] Accumulation of merit may ease a future life, but it would not suffice to effect a release from the wheel of life Even when a new world follows after the deluge in the cycle of worlds, it does not start with a clean balance-sheet, as the operation of will proceeds from the point where it was suspended[48] Karma only perpetuates the curse of existence[49] So, the Karma doctrine 'seems open to the criticism to which the vindictive theory of punishment has been subjected in modern times'[50] To conceive this universe as primarily a place for doling out punishment is to degrade it to the level of a glorified police-court[51]

The dominant note in the objection is that to make good our sin is beyond our power and the emphasis on the retributive element in the doctrine of Karma makes this world frightful and miserable, 'as a glorified police-court' But this is far from truth It is not beyond our power, as we said earlier, to improve our states of existence The Jainas have shown that self-effort can shape the future The present is with us and the future is in our hands

Retributive theory is a more consistent theory of action and reaction and not merely of punishment, than Reformative theory Man gets what he merits to get, and to with-hold it would be injustice to him, unless he makes his own efforts to modify the effects of his actions Reformative theory may be full of noble and soft sentiments, it may be comforting to be told that by the grace of God, we would be better But that destroys the individuality and dignity of an individual and he would become a tool in the hands of a Higher Power or his

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47 A Seth Pringle-Pattison *The Idea of Immortality*, (1922) p 115

48 Ibid 49, Ibid 50 Ibid, p 119 51 Ibid, p 120

agent in this world. We refuse to be treated as things More-over, it is good to tell men, though it is unpleasant to do so, that they are alone responsible for their present state To put the responsibility on the individual is hard truth And Radha-krishnan says that Karma is not so much a principle of retribu-tion as one of continuity [52]

5 Some have said that the doctrine of Karma leads to unbridled individualism. It fails to see that we all belong to a community, that there is what is called 'joint Karma', corporate sin or guilt It allows the fortunate ones to boast of their self merited happiness'.[53] Explanation for the inequality is referred to the 'vicarious suffering'. The ethical justice is to be found in the crucification of Christ, and the Cross is a symbol of taking over the sufferings of man upon oneself so as to lighten the sufferings of man.

But according to the Jainas, as also in other Indian thought, except in the Cārvāka, self-realization is to be attained through a moral effect which is essentially social in its content We have seen that the Jaina ethics is essentially social in its signi-ficance Mokṣa is to be attained through the practice of good-ness, charity, compassion and humility, although the Mokṣa is attained by one who practises the virtues and the three-fold noble path It is, therefore, more accurate to say that Karma theory awakens a man to his responsibilities to himself and to others, and does not make him isolated and self-centred.

We may also add that Karma does not imply a hedonistic outlook on life Reward for pleasure is not a life of pleasure nor is the punishment for sin, pain. The theory is not to be confused with hedonistic or a judicial theory of rewards and punishments.[54] Pleasure and pain are determinants of animal experience, but for human life the end to be attained is nothing

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52 Radhakrishnan (S) *Idealist View of Life*, (1961) p 218

53. Sigfrid Estborn *The Christian Doctrine of Salvation*, (1958), p 70

54 Radhakrishnan (S) *Idealist View of Life*, p 219

short of perfection His efforts are to be directed to the attainment of this highest end The universe is, in the words of Tennyson, a vale of soul-making' and not a pleasure garden

V Therefore, the Karma theory is an explanation of the moral justice in the universe It is the conception of an all controlling law of natural retribution which links together the successive earth lives of each individual soul It 'satisfied my sense of justice and threw light on the problem of unmerited suffering'[55] For the modern European varieties of Karma theory, 'It is not the mechanical idea of an identical soul-substance passing form body to body, but the mystical idea of suffering with and for others', that forms the real attraction of the doctrine And perhaps that may be the true explanation of its ascendancy in the East as well.[56]

Judged by the historic standards, the Karma theory did much to raise man's status and to wean him from coaxing gods through sacrifice and prayer It insisted on individual expiation, and emphasised the moral continuity of life here and hereafter [57]

Karma is in fact a striking answer to the 'fathomless injustice to the nature of things' and it appeals 'to the overpowering sense of the necessity of justice ' 'The conception of an all controlling law of natural retribution which links together the successive earth lives of each individual soul, both satisfied my sense of justice and threw light on the problem of seemingly unmerited suffering [58]

Having discussed the arguments and counter arguments of the logical justification of the doctrine of Karma, we may say

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55 A Seth Pringle-Pattison *The Idea of Immortality*, p 122

56 Paul C S *The Suffering God* (1929), p 67

57 Holmes (Edmond) *The Quest of an Ideal*, p 98 as quoted in *The Idea of Immortality* by Seth-Pringle-Pattison, p 120

58 Warren (H. C) *Buddhism in Translations* (1922) p 48

that, from the real point of view(*niścaya-naya*) logicl justification of the doctrine is not possible nor necessary It is the expression of the highest knowledge and experience of the seers We must accept it as authority When the ascetic, named Kāladevala, saw the newborn Siddhārtha Gautama he was at once delighted and sad, delighted because he saw vision of Siddhārtha as one to be the Buddha, and sad because he saw that he would not live to see that glorious day This need not be taken as mere fable It has a great significance in presenting the experience of a seer The story is told of Pythagoras remonstrating with a man who was beating a dog, because in the howling of the animal he recognised the voice of a departed friend The spice of malice in this anecdote is perhaps misplaced And, "Oh, Agnibhūti, Karma is *pratyakṣa* to me, the omniscient being, just as your doubt is *pratyakṣa* to me '[59]

VI We may add here a note on the much discussed doctrine of Leśyā

We have seen that the perfect soul may continue to work for the welfare of all creatures But he is detached from all activity and is free from any contamination which leads to the coloration of hallo for the soul *(leśya)*

1 According to the Jainas, the soul is a substance distinct from matter Matter and soul influence each other, yet are quite distinct from one another The soul is a spiritual monad. From the noumenal point of view, the soul is pure and perfect It is pure consciousness It is characterised by *upayoga* and is formless Upayoga is the hormic force But the purity of the soul is defined by the influx of *karma* It gets entangled in the wheel of *Saṁsāra* and embodied through the operation of Karma This entanglement is beginningless, though it has an end It is subjected to the forces of Karma through feelings, emotions and activity *(yoga)*. The soul is associated with Karma and forms a subtle body called the *karma-śarīra* comparable to

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59 *Viśeṣāvaśyaka Bhāṣya*, Ganadharavāda, 1611-1612

the *liṅga-śarīra* of the Sāṃkhya school The immediate presence of the Karmic matter in the soul throws a reflection, as it were, on the soul, as a coloured flower does in a mirror or a crystal [60] The subtle Karmic matter is invisible to the eye and to the instruments of Science The influx of Karma effects the soul in various forms and produces certain type of '*aura*' or coloration about it This coloration or hallo is the *leśya.* But this coloration does not affect the soul in its pure nature The colour of the reflection does not belong to the soul When the soul becomes free from Karmic matter and reaches the Siddhahood, it becomes free from this foreign element of coloration

2 Leśyā is of two kinds — *dravya-leśyā* and *bhāva leśyā* Dravya Leśyā refers to the Karmic material affecting the organism Bhāva Leśyā refers to the psychic conditions affecting the organism and thereby radiating the colour, which may be called transcendental coloration Thus, the effect of Karma in matters affecting the nature of the organism though it cannot be said that Leśyā refers to the colour of the body We are told that the denizens of hell are black in colour Celestial beings get different colours on the basis of the impact of a different Karma So is the case with human beings [61] This distinction may be referred to the racial colours and the innumerable distinctions in the individual shades of colour Bhāva Leśyā refers to the psychic conditions affecting the individual in creating an aura round the organism The psychic conditions create reflexes, and they, in turn, may give rise, through some form of radiation, to some kinds of coloration round the organism This may not be ordinarily visible to the eye, but only to persons disciplined in Yoga Further distinctions are made in *leśyā* Six types of primary colours are suggested Three of them refer to evilminded persons The remaining are attributed to morally

60 Upadhye (A N) *Proceedings and Transactions*— 7th All India Oriental Conference 1933, pp 392–395

61 *Gommaṭasāra Jīva Kānda* XV, also *Uttarādhyayana Sūtra*, Chap XXXIV

good persons The six Leśyās are 1) black (*kṛṣṇa*), 2) blue (*nīla*), 3) dove-grey (*kāpota*), 4) yellow (*pīta*), 5) pink (*padma*) and 6) white (*śukla*). For instance, a man who is wicked and cruel gets the black *leśyā* A man who is affected by anger and envy and who loves pleasure gets the blue *leśyā*. One who is base and dishonest has grey On the contrary, a well-disciplined man develops the red *leśyā* One who has subdued the passions has yellow One who is engrossed in meditation of the Dharma and truth has the white *leśyā* But the fully liberated souls have no *leśyā* at all [62] The ethical or moral significance of this doctrine has been emphasized in this distinction The Leśyās are treated as an index of temperament and character Leśyās have a moral bearing [63] The Jainas give the example of six travellers in the forest They see a tree full of fruits The man with a black Leśyā intends to uproot the tree, that with a blue, to cut the trunk, that with a grey, to cut the branches, that with a yellow, to take the twigs only, the man with the pink Leśyā intends to pluck the fruits, while the one who has a pure white Leśyā is content to take whatever fruits have fallen on the ground [64]

There are degrees of expression of Leśyā in terms of time and intensity We are told that in the case of black Leśyā the duration varies from half a *muhūrta* to thirty-three *sāgaropamas* The effect of the blue Leśyā varies from half a Muhūrta to ten Sāgaropamas plus one Palyopama and a part of an *asaṃkhyeya* So is the variation in the duration of other Leśyās [65] The Jainas have given a fabulous mathematical calculation of the effects and the generation of Leśyā [66] I think they were fond of such arithmetical formulations

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62 *Uttarādhyayana Sūtra*, Lect XXXIV SBE Vol II Footnote

63 Radhakrishnan (S) *Indian Philosophy*, Vol I, (1941), p 320 Footnote

64 *Gommaṭasāra Jīvakāṇḍa* Chap XV, pp 507–509

65 *Uttarādhyavana Sūtra*, Lect XXXIV

66 *Gommaṭasāra*, *Jīvakāṇḍa* XV, and *Karmakāṇḍa* II, 503–505

3 There has been a controversy regarding the antiquity and the nature of Leśyā Leumann found a resemblance between the six Leśyās and Gosāla's division of mankind into six classes [67] Jacobi was perplexed by the resemblance and thought it difficult to bring the Leśyā doctrine into harmony 'with the rest of their creed' [68]

However, as Dr Upadhye points out, these early scholars on Jainism were misled by their supposition that the Leśyās represent the colours of the soul Tradition never says that the soul itself has colour [69] Colour and sense qualities are associated with Karmic matter flowing into the soul. Karma is a subtle type of matter and the soul has a subtle body known as the *karmaśarīra* [70] We have seen that the immediate impact of Karma throws a reflection on the soul, as a coloured flower does on crystal The colour does not form part of the crystal, so Leśyā is not part of the soul It may also be noted that the liberated soul is free from Karmic matter and also from any form of Leśyās Thus, the conception of Leśyā is closely associated with the Karma theory

In Buddhism too, Karma is classified according to colours 1) black, 2) white, 3) black and white, and 4) not black and not white [71] The same classification was adopted in the Yoga school But these systems do not accept the material nature of Karma Therefore, Dasgupta suggests that the idea of the black and white Karma in the Yoga philosophy was probably suggested by the Jaina view [72]

4 The problem of interpreting the Leśyā theory in terms of modern psychology, especially of para-psychology, has been

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67 S B E Vol XLV Introduction pp XXX 68 Ibid

69 Upadhye, (A N) *Proceedings and Transactions*—7th All India Conference (1933), pp 393-397

70 *Pravacanasāra* (i) 55-56, (ii) 40

71 *Dīgha Nikāya* (iii) 20

72 Dasgupta - *History of Indian Philosophy*, Vol I p 74

engaging my attention for some time past. The *bhāva-leśyā* has a psychological significance It is an aura created round the soul due to psychic effects and Yoga It is dependent on the activity of the mind The six primary colours are effects of the Karmic influx arising out of the mental states and events. Every psychosis brings some after–effects which are both physical and psychic, it is possible to show, by proper analysis and investigation, that such psychic phenomena exist and are detectable The effects of psychic states are transformed, through some form of radiation into the 'aura' of colour spreading round the organism, like the halo supposed to surround a prophet We have heard that the gods and the prophets like Jesus, Mahavira and Buddha, had halo round them The Jainas have said that the enlightened ones still living in this world get a white halo around them But those who are liberated are without any Leśyā or coloration. They are *aleśyi*. Such aura or coloration may not be visible to the eye, nor detectable by the ordinary instruments of science But men disciplined in the Yoga and those who have developed an extrasensory capacity may see it. We may perhaps find some methods pertinent to para-psychology by which we may discover the possibility and existence of such phenomena It would, therefore, be a problem for the para-psychologist's research

I have recently read an autobiographical note by Lama Mangalabjong Rampa, who states that he could see, owing to the Yogic discipline he had undergone, the 'aura' of colour round an individual It varied with individual difference in the mental states at the moment He once saw blue rays of light emanating from a Chinese delegation which had gone to see the Dalai Lama He then appealed to the Dalai Lama not to take the delegation at their word, as they were full of fraud

It would not, therefore, be a presumption to suggest that the Leśyā phenomena should be investigated by the methods of parapsychology

I may also point out that some have suggested a resemblance between the Leśya doctrine and the theosophical view of the transcendental colours in the individual [73] We may refer here to the theosophical writing of Mrs Besant [74] The Jainas say that the soul is immaterial, consciousness and its states are also immaterial and colourless Colour is in matter, and matter certainly acts and reacts on the soul by the inflow and bondage (*bandha*) of the Karmic matter due to passions and modifications in the mental states

73 Jaini (J L) - *Outlines of Jainism*, p 45
74 Thoughtforms by Mrs Besant and C W Leadbester 1905

CHAPTER VI

THE PATHWAY TO PERFECTION

I Mokṣa is the ideal of life. Supernormal experiences, like the *yogaja-pratyakṣa, ārṣa-jñāna*, and *avadhi, manaḥparyāya* are only incidental Kevala is symptomatic of the realization of the consummate end of life Mokṣa is to be realized through self-discipline in the affective, the cognitive and conative sense Samyak-cāritra is as important as Samyag-darśana and jñāna. The way to self-realization is primarily ethical "If deliverance is to be achieved, the lower matter is to be subdued by the higher spirit When the soul is free from the weight which keeps it down, it rises to the top of the universe where the liberated dwell The radical conversion of the inner man is the way to freedom "[1]

The Jainas were aware that physical and mental discipline are necessary conditions of moral discipline Knowledge and faith are preliminary steps on the path of self-realization. Ordinary sources of knowledge are not adequate to comprehend the nature of truth Reason fails here Kant showed that categories of understanding are fraught with antinomies One has to transcend reason and seek the truth in the supernormal forms of experience Implicit faith in the truth to be sought is necessary It is the starting point of self-realization. Śaṁkara's prescription of the four qualifications of a student of philosophy, as stated in the commentary on the first Sūtra of the *Vedānta Sūtra*, is very pertinent in the case of those who seek the truth There are different processes which lead us from faith to the realization of the final end Meditation (*dhyāna*) is an important factor in this process One cannot grasp the truth unless one meditates on it, and one cannot realize it unless one grasps it Meditation on the nature of the Self is the highest form af Dhyāna One reaches the stage of

1 Radhakrishnan (S) *Indian Philosophy*, Vol I, p 325

meditation on these lf when one is free from passions and is self-controlled, self-control is, in turn, possible through the practice of physical and mental discipline Thus the ancient Indian philosophers developed a science of self-realisation called Yoga They have been in general agreement regarding the principles and practice of Yoga The Yoga prescribed by Patañjlia regards moral and physical discipline to be indispensable preliminaries to the spiritual progress The Jainas are in agreement with the fundamental principles and practice of this system Among the Jaina authors Haribhadra givas a comparative study of Yoga in his works The *Jñānārnava* of Śubhacandra and the *Yoga śāstra* of Hemacandra are valuable contributions to the study of Yoga as a science of spiritual progress

II In ancient India, Yoga was a science of self-realization The word occurs in *Rgveda* meaning 'bringing about connection' In the *Atharva-veda* it is stated that supernatural powers are attained by the ascetic practices [2] Later it was used in the sense of yoking a horse The senses have been compared to the unbridled horses and Yoga is the means of controlling the horses [3] In the Jaina literature, Haribhadra defines Yoga as that which leads one to emancipation,[4] and the terms *dhyāna* and *samādhi* were more in vogue than *yoga* It is only in the *Yoga-sūtra* of Pjatañli that we find the proper location of Dhyāna in the whole process called Yoga [5] However, Patañjali probably did not start the Yoga school, but he must have 'collected the different forms of practices and gleaned the diverse ideas which were and could be associated with Yoga' [6] Yoga, as we see now, is to be considered as a fully developed science of self-realization

The *Yogatattva Upaniṣad* mentions four types of Yoga 1) Haṭhayoga is one in which the primary aim is to control

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2 *Atharvaveda* 3 *Kaṭha Up* III 4 *Maitr Up* 2,
4 Haribhadra *Yogaviṁśikā*
5 Tatia (Nathumal) *Studies in Jaina Philosophy*, p 262, Footnote
6 Dasgupta (S) *History of Indian Philosophy*, Vol I, p 229

bodily activities. 2) Mantra-yoga aims at healing the diseased by means of *mantra* or incantations of certain esoteric hymns. It is based on the influence of suggestion as psychological factor 3) Layayoga is based on the physiological analysis of human organism The aim is to effect concentration on an image through the Mantras and to be absorbed and lost in them. 4) The last is Rajayoga It is Pātañjala Yoga Its aim is higher, and it consists in achieving spiritual beatitude, though bodily control is a part of Patañjali's Yoga According to S Dasagupta, the Yoga practices grew in accordance with the doctrines of the Śaiva and Śākta schools and assumed a peculiar form as the Mantrayoga They grew in another direction as Haṭhayoga through constant practices of nervous exercises and produced mystical and magical feats [7] The influence of these practices in the development of Tantra was also great Jaigiṣavya in his *Dharmaśāstra* mentions different parts of the body like heart, tip of the nose, palate, forehead and the centre of the brain as centres of memory where concentration can be made [8]

Moral discipline is a necessary condition for the practice of Yoga leading to spiritual realization The purpose of moral discipline is to remove the bondage due to Karma The Jaina theory of morality is centred round the principle of *ahiṁsā*, non-violence Patañjali also gives prominance to non-violence in moral discipline The Jainas have distinguished two levels in the practice of morality i) for the lay follower *(śrāvaka)*, and ii) for the ascetic *(muni)* However, some general principles are embodied in their theory of morality Five Vratas (vows) are to be practised more rigorously by the Muni but with less rigour by the layman In the former case they are called Mahāvratas and in the latter Aṇuvratas The five vows are . i) *ahiṁsā* (non-violence), ii) *satya* (truth), iii) *asteya* (non-stealing), iv) *brahmacarya* (celibacy) and v) *aparigraha* absti-

7 Dasgupta (S) *History of Indian Philosophy*, Vol I, p 229

8 Vātsāyana *Nyāyabhāṣya* III, ii, 43

nence from personal possessions)[9] A number of ways have been prescribed for the observation of the vows For instance, regulation of movement *(iryāsamiti)*, and control of thought *(manogupti)* are prescribed for the practice of non-violence What is important is the cultivation of equanimity and indifference to the things of the world Friendship *(maitrī)* right understanding *(pramoda)*compassion *(kāruṇya)* and indifference towards evil *(mādhyasthya)* are qualities necessary for moral preparation to be developed by one seeking self-realisation[10] This, in brief, is the moral practice as a background to self-realization In the *Yoga Sūtra*, *yama* and *niyama* are the ethical preparations for Yoga Without this moral training, practice of Yoga will not succeed Yama is negative in value, and Niyama gives the code of observances The five vows mentioned by the Jainas are also given by Patañjali[11] The Yama is universal validity regardless of differences of caste and country, age and condition[12] Niyama is for self-purification. The observances are austerity *(tapas)*, contentment *(saṁtosa)* purification *(śauca)* and devotion to God *(Īśvara-praṇidhāna)* By practising Yama and Niyama one develops *vairāgya* or detachment and freedom from desires It may be noted that surrender to God is not an end in itself It is only to be means to the attainment of the proper conditions for self-realization In this sense, Patañjali's Yoga is a scientific discipline The idea of God is a useful hypothesis which gives a focus, a pulley ring as it were, on which the weight of consciousness can be lifted[13] Similarly for Haribhadra, Yoga consists of religious activity so far as it leads one to final emancipation, though there is no place for god in Jainism Haribhadra gives prominence to five types of practices in Yoga 1) *sthāna* (proper

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9 *Ratnakarandaka Srāvakācāra*, 49

10 *Tattvārthasūtra*, VIII, 6

11 *Yogasūtra* II 30

12 *Yogasūtra* II 31 as interpreted by Radhakrishnan (S) in *Indian Philosophy*, Vol II, p 353

13 Stocker (Geraldine) *Yoga and Western Psychology*, p 82

posture) ii) *ūrna* (correct utterance or sound), iii) *artha* (proper understanding) and iv) *ālambana* (concentration of abstract attributes of Tīrthankara [14] The first two of these are external activities preparatory to the practice of concentration The last three are inner activity (*jñāna-yoga*) Those who have reached the fifth stage of Guṇasthāna (spiritual progress), viz Deśavirata samyagdṛṣṭi can practise Yoga Sthāna and Ūrṇa are qualifying conditions for practising Dhyāna (concentration)[15] The Jñānārṇava describes the conditions of Āsana A self-controlled man may select a suitable place, like the top of mountain, the bank of a river, etc, for the practice of concentration Some *āsanas* like *paryaṅka*, *vīra*, *śubha* and *kamala* are said to be most suitable The object of an *āsana* is to enable one to be free from physical discomfort and the consequent mental distraction [16] Similarly, *prāṇāyāma* is a preparation for the concentration of mind Śubhacandra, like Patañjali realised the importance of Prāṇāyāma Three forms of Prāṇāyāma were suggested i) Pūraka, ii) Kumbhaka and iii) Recaka.[17] Pratyāhara is given an important place in the stages of Yoga. Here the senses are withdrawn from the external object and fixed on the internal function.[18] However, the ethical preparation *āsana*, *prāṇāyāma*, and *pratyāhāra* are only accessories to Yoga and not themselves elements of it [19] In the practice of Dhyāna, the first stage is concentration on the image of a Tīrthankara This is the concrete symbol for connectration After achieving steadfastness in this concentration, one should practise concentration on the abstract qualities of a Tīrthankara The practice of Yoga is closely connected with the various stages of spiritual realization (*gunasthāna*) Dhyāna is in its primary stage in the seventh Guṇasthāna (*apramatta-saṁ-*

14 *Yogaviṁśikā* of Haribhadra 1–2. *Sodaśaka Prakaraṇa*, XIII 4

15 *Yogaviṁśikā*, 4

16 *Jñānārṇava* of Subhacandra, XXVIII

17 *Jñānārṇava* of Subhacandra, XXIX,

18 *Jñānārṇava* XXX

19 Radhakrishnan (S), *Indian Philosophy*, Vol I, p 357

yata) The urge to self-realization leads us to the eighth stage of Guṇasthāna, called Apūrva-karaṇa greater self-control and a more definite progress on the path of self-realization are possible in this stage Steadfastness of concentration gradually develops till one reaches the twelfth stage of Guṇasthāna, called *kṣīna-moha* in which the passions are altogether subdued In this stage, the transcendental self is possible to be realized [20] We have, here, *anālambana-yoga.* This is the state of omniscience It is often compared to the *asaṁprajñāta-samādhi* of Patañjali [21] Still, there is a higher stage of self-realization In the fourteenth strge of Guṇasthāna called *ayogakevali* all activity is stopped, and the soul attains final emancipation It is analogous to the *dharmamegha* of the Patañjali's system, to the *amṛtātman* of another system and to the *para* of still another [22]

As one goes ascending the stages of self-realization and the practice of Yoga, one gradually develops the perspective of truth (*dṛṣṭi*) This gradual development has been classified into eight stages *mitrā, tārā, balā, dīprā, sthirā, kāntā, prabhā* and *Parā* The eight *dṛṣṭis* are compared to the eight fold stages (*aṣṭānga*) of Patañjali's Yoga [23] As we go higher in the stages of Dṛṣṭi the perspective of truth becomes clearer, and finally, in the last stage one reaches the Samādhi, the consummation of Dhyāna

Practice of Yoga may be actuated by i) love (*prīti*) ii) reverence (*bhakti*), iii) duty prescribed by scriptures (*āgama*) and iv) no consideration (*asaṁga*) When the spiritual activity is done out of love or reverence, it leads to worldly or otherworldly prosperity (*abhyudaya*) If it is done as a duty or with no motive whatever, it leads to final emancipation [24]

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20 *Ṣodaśaka Prakaraṇa of Haribhadra,* XV
21 *Yogaviṁśikā of Haribhadra,* 20
22 *Yogaviṁśikā of Haribhadra,* 11
23 *Yogadṛṣṭisamuccaya of Haribhadra,* 3-9
24 *Ṣodaśaka Prakaraṇa of Haribhadra,* X 9

But Haribhadra is aware of some difficulties in the practice of Yoga and the attainment of supernormal experience. He says that we have to overcome some physical and mental inhibition before practising the Yoga exercises The mind of the common man *(pṛthagjanacitta)* is vitiated by many defects Eight defects have been mentioned i) inertia (*kheda*), ii) anxiety (*udvega*) iii) unsteadiness (*kṣepa*). iv) distraction (*utthāna*). v) loss of memory (*bhrānti*), vi) attraction for what is not desirable (*anyamud*), vii) mental disturbance (*ruk*) and viii) attachment (*saṃga*)[25]

In the practice of Yoga one is likely to acquire some physical and mental powers which are beyond the common man But these are distractions, and would lead us away from the final goal. The Jainas were primarily concerned with the purification of the soul and the development of datchment from the things of the world They were against the use of paranormal powers and miracles This was the general view of other Indian philosophers as well Patañjali mentions the acquisition of such powers by the Yogi and warns him against temptations associated with these powers[26] The Yoga believes that the *citta* of man is like a millstone If we put wheat under it, it grinds it into flour, if we put nothing under it, it grinds on until it grinds itself away[27]

In the highest stage omniscience *(kevala)* is attained This is not merely a negative state of knowledge In this, one gets experience of everything, past, present and future, as if in a moment In the highest form of *samādhi*, according to Patañjali, all possibility of confusion between the self and the activity of the *citta* ceases

Concentration of mind *(dhyāna)* is an essential factor as a means to spiritual realization The lower self sometimes gets

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25 *Sodaśaka Prakaraṇa of Haribhadra*, XIV 2, 3

26 *Yogasūtra of Patañjali*, Ch III 15, 46 and 51 *tadvairāgyādapi doṣabij akṣapa kaivalyam*

27 Radhakrishnan (S), *Indian Philosophy*, Vol II, p 362

the vision of perfection in its purified state and aims at the attainment of this ideal On the attainment of prominent vision knowledge the self rises to its own pure state *(paramātma)* Dhyāna is the concentration of thought in a particular object,[28] for a certain length of time The duration of concentration depends on the bodily constitution The maximum time of concentration can be for one *antarmuhūrta* (about fortyeight minutes).[29] Dhyāna is further inauspicious *(apraśasta)* and auspicious *(prasasta)* Apraśasta Dhyāna leads to the influx of Karma *(āśrava)* and the bondage of the soul to the wheel of life *(bandha)* The auspicious Karma brings about dissociation and destruction of Karma Ārtadhyāna and Raudradhyāna are the varieties of evil concentration Ārtadhyāna is painful concentration, as when we experience the pain in the loss of a loved object or in the anguish of an unsatisfied desire. Raudradhyāna is vengeful concentration as when, smarting under the injury of insult we contemplate on taking revenge [30] They express the pain of unsatisfied instinctive urges and are rooted in the animal nature of man The Jaina analysis of the lower types of Dhyāna has a great psychological importance and need to be studied in the light of recent research in depth of psychology Dharmadhyāna and Śukladhyāna are conditions of spiritual progress The nature of revelation, the fact of suffering, the operation of Karma and the structure of the universe are objects of Dharmadhyāna Umāsvāti defines Dharmadhyāna as a collection of scattered thoughts *(smṛtisamanvāhāi)* for the sake of meditation on the objects of concentration Jñāna (knowledge), Darśana (intuition), Cāritra(good conduct) and Vairāgya (non-attachment) are needed for developing the steadfastness of mind for attaining concentration [31] A beginner has to select a suitable lonely place and convenient time Several places made holy by the sages create a better

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28 *Tattvārthasūtra* IX, 27, Ekāgracintānirodhodhyānam

29 *Dhyānasataka* 2 3 autarmuhūtratam

30 *Tattvaārthvsūtra* IX 31–35, with commentary

31 *Tattvārthasūtra* IX 31–35, with commentary

atmosphere for Dharmadhyāna[32] Dharmadhyāna is possible from the fourth to the seventh stage of Guṇasthāna As one goes higher up in the spiritual development, one would have developed sufficient physical and mental strength to aim at the final emancipation The Jaina analysis of right concentration (Dharmadhyāna) is intimately woven in the moral texture in this life One has to practise the four-fold virtues *maitrī* (friendship), *pramoda* (appreciation or the merits of others), *karuṇā* (compassion) and *mādhyasthya* (undisturbed equanimity) as the pre-requisites of this type of concentration[33] And in the graded levels of concentration the consummation is reached when the pure and perfect self is the object of concentration The same type of concentration is to be reached in Śukladhyāna, except for the fact that in the Śukladhyāna we get perfect concentration.

In the Śukladhyāna the range of the objects of concentration is narrowed to the concentration of the atom, just as poison spread over the body is first collected at a point by a Mantra and then removed by a more powerful Mantra[34] For this type of concentration one must have good physique and must be at least in the seventh stage of Gunasthāna Four types of Śukladhyāna have been mentioned In the first two types mind concentrates on the minutest entity like the atom Then it gets pure and perfect enlightenment, the last two stages lead to final emancipation The self becomes motionless as a rock and is free from any activity of mind, body and speech, as in the stage of highest Samādhi[35] In the practice of Dhyāna first stage is concentration on the image of Tīrthankara This is the concrete symbol for concentration After achieving steadfastness in this concentration, one should practise concentration on the abstract qualities of a Tīrthankara The practice of Yoga

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32 *Dhyānaśataka* 30–34
33 *Jñānārṇava* XXVII, 4–15
34 *Dhyānaśataka* 71–72
35 *Dhyānaśataka* 71–72

is clearly connected with the various stages of spiritual realization Dhyāna, in its primary stage is in the seventh Guṇasthāna Steadfastness and concentration gradually develop till one reaches the twelfth stage of Guṇasthāna In this stage, the transcendental self is possible to be realized

The analysis of Dhyāna so far given has a psychological and moral significance Body and mind have to work together Physical strength is the precondition of mental concentration. The Jainas have not been negative in this respect The body is not merely meant to be cast away as something unholy Self-mortification is not an end in itself, but is only to be understood as a means to an end for the attainment of perfection Moral life has also to be emphasised as an important means to the attainment of the highest ideal of perfection The problem has been looked at from different points of view In this sense, the spirit of Anekānta pervades the analysis of the psychological conditions of perfection as expressed in Dhyāna

III Having studied the practice of Yoga as the pathway to perfection in the light of the eightfold principles of Patañjali's Yoga we may add a comparative note on Jaina Yoga and Śivayoga as presented by the Vīraśaiva philosophers The object of this study is to present a synoptic picture of the pathway to perfection and to see how the spirit of Anekānta pervades the application of this principle

As civilization advances, there is a gradual change in the manifestation of thought and action In the early stages of civilization, life was simple and confined itself to interaction between fewer individuals The environment was smaller, the material facilities were comparatively meagre Self-expression could be narrowed to the withdrawal of the mind from external Yoga was an instrument to attain peace of mind But as we advanced in external developments, life became complex, and men were rooted and absorbed in the overt activities of life It was difficult for most men to practise physical and mental discipline

on a scale possible in the early stages of civilisation, when problems were few and life was simple New ways to self-realisation had to be adopted, conforming to the social structure and suited to the individual living in complex societies This gave prominence to the devotional method *(bhakti-yoga)* as a means to the realisation of the self. Revival of *bhakti-mārga* as a means of purification and love, may be for absorption in highest, is an important step in the development of the self. Bhakti-yoga is implied in the Śivayoga which the Vīraśaiva saints preached The second principle of Śivayoga is Śakti, Some have suggested that Yoga must have its origin in i) Hiraṇyagarbha and ii) Rudra The former has a predominantly cognitive orientation and the latter is permeated with cognition and will Hiraṇyagarbha Yoga is presented in the Pātañjali Yoga and the Rudrayoga is shown in the Śaivāgamas Where the first ends, the second begins [36]

The ultimate end of a Vīrasaiva is liberation from the bonds of the life Positively, it is union with the Highest, which may be described as *aikya*. The realization of this end lies in self-surrender and mergence of the self in God It is *Śivatva* The end to be attained is not merely to discard, nor to transcend, the life of existence, but to divinise the human and to spiritualize the material [37] The way to realise this end is through the spiritualization of the human and devotion to the Highest It is achieved through a special form of Yoga called Śivayoga

Yoga may be identified with Sādhanā According to different traditions of thought different forms have been recognised Vīraśaiva philosophers recognise different forms of Yoga and their efficacy in their own way But Śivayoga has distinct features which make it suitable for the way of self-realization

36 *Vīraśaiva A Quarterly Journal of All India Vīraśaiva* Mahā Sabhā, Dharwar, Vol II, No 7, December 1961 Article by Shree Kumaraswamy of Navakalyanamatha, Dharwar

37 Shree Kumaraswamy, Navakalyānamaṭha, Dharwar, *Vīraśaiva Philosophy and Mysticism* p 52

followed on the basis of self-surrender (*śarana*) and devotion (*bhakti*) coupled with the necessary energy of self-realisation (*śakti*) It emphasizes a synthesis of discipline and devotion The *Kaivalyakalavallarī* of Sarpabhūṣana Śivayogi is a poetic presentation of the four types of Yoga, showing their inherent defects [38]

Haṭhayoga may enable one to control the bodily and mental functions and make it possible for one to get paranormal powers. It does not lead us to the path of spiritual progress. In his advice to Gorakṣa, Allama Prabhu exhorts him to give up the acrobatics of physical and mental exercises, which may stupefy human beings but will not lead to the path of spiritual progress Men practising Haṭhayoga cannot be convinced of their folly, as a blind man cannot see his image in the mirror [39]

The same can be said of those practising Mantrayoga. Those who practise Mantrayoga through the incantations of hymns, like *Om*, *Oṃ namah śivāya* etc , practise suitable Āsanas and at specific times of the day But it will lead to mechanical development of certain types of mental habit and not to the final spiritual progress [40] In the Layayoga one practises concentration of mind on an image of a God or any object of concentration by the physiological processes, *idā*, *pingalā* and *nādī* [41] This is a lower form of concentration which is analogous to

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38 Sri Sarpabhusana Sivayogi *Kaivalyakalpavallarī* III *Yogaprasthāna*

39 *Prabhulingalīle* of Cāmarasa edited by Basavanal, Gorakṣanagati 19–stanza 20 (Kannada) "*tannanariyada mandamatigalīginnu perarantlastavembudu kaṇṇakānada kuruda kannadividida teranante*

40 gati 19—stanza 20, *nohadali māyāprapamcina dehasiddhiya padedanimbī gāhivindali vajrapindaśarīra phalisidode ūhisuvodā pralayanu saṃdehavillade geluveyo sudu dehasiddhiyanenutalā prabhu khandeyava bisuta*

41 *Jnānajyoti* – edited by Shri Sāntalingswāmy and Prof B C Javali (1963) p 24 *Yoga and Śivayoga* (Kannada) Also refer to *Śivayoga pradīpike* of Shri Channa Sadāśiva Yogīndra with commentary Vīraśaiva-grantha-prakāśikā No 9 (1913) p 14

the Ārta-dhyāna of the Jainas But such a type of Yoga and concentration is not useful for developing one's way to self-realization It is not possible to reach Mokṣa by this method [42] Allama Prabhu exhorts the hermits in the forests not to be fascinated by such practices of self-mortification [43]

Patañjali's Yoga has been considered as Rājayoga In this self-realization is to be attained, not by the objective use of the mind, but by the suppression of the activities of mind All mental states and events have to be held up so as to remove the impediments in the way of this end The eightfold path enunciated by the Patañjali's Yoga gives the methods of attaining the highest end of Samādhi, almost developing the steps into a science of mental cantrol Still, in the Patañjali's Yoga, as also among the Jainas, though physical health is not the end of human life, it is still one of the essential conditions It is to be treated as only a means to an end Even surrender to a spiritual power like God is to be considered as a useful step for concentration, and not an end in itself The idea of God is a useful hypothesis for Patañjali [44]

Śivayoga is different from the four types of Yoga so far described, although it contains the essential elements of Rāja-yoga as a method The cardinal principles of Śivayoga are

i) Belief in the existence of the Supreme Being, God, and the ultimate end of the human life as union with the Highest (Liṅgāṅga-aikya)

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42 *Kaivalya Kalpavallari* of Sarpabhūsana Sivayagi 12 Yogapratipādana-sthala-pallavi

43 *Prabhuliṃgalīle*—Allama Prabhu, gati 20-32 adopted in the prose edition by Prof B C Javali and Mallabadi (1962) *Snāna japatapa, dhyāna vedādhyayana enu madidadenu ? Nūda toredu kāda hokku phalavenu ? īvana hanthanbavannu tiliyadiddare ? sudali nimma kaimava "*
Also refer to *Sivayoga-darpaṇa* (Kannada) Saddharma Granthamālā 14 (1933) 9-12 pp 3-5

44 Stocker (Geraldine) *Yoga and Western Psychology* p 82

ii) Devotion and self-surrender to the Highest as a principal way to this end, *bhakti*, and we may mention *śaraṇa* interpreted as self-surrender

iii) Śakti (or psychic and spiritual energy) leading the devotee to the final goal Śivayoga, as we mentioned earlier, is a synthesis of the devotional and the conative aspects of human efforts to self-realization

iv) Aṣṭāṅgayoga of Patañjali is also made use of to the extent necessary The final end is the *aikya sthala* It is to be realised by the devotee Physical and mental discipline has to be practised to the extent necessary to reach this goal

The first principle of Śivayoga is belief in the existence of God, and the ultimate end is to be united (*aikya*) with God In the Patañjali's Yoga, the ultimate end is to free the self (*puruṣa*) from the bonds of *prakṛti* (matter) The idea of God was not an integral part of the Sāṃkhya, and consequently of the Yoga philosophy Devotion and self-surrender to God is an integral element of Śivayoga But self-surrender need not involve self-sacrifice to the deity even at the cost of self-effacement. The earlier forms of self-surrender did sometimes involve sacrifice of one's body, of one's child etc The story of Beḍar Kannappa shows that such forms of self-surrender were present in the early devotional literature Śivayoga does not admit of such expressions Allama Prabhu shows the way to Goggayya by pointing out that *prasāda* is the right way and *āhuti* is the wrong way [45] This attitude emphasizes that nonviolence is the fundamental principle of the Vīraśaiva also In self-surrender there is self-effacement and the elimination of the ego-sense This is evident in the humility Basaveśvara shows to Allama Prabhu.[46]

45, Refer to *Prabhulingalīle* ed S S Basavanal 1256 II pp 131-136 for detailed description

46 Ibid

In Śivayoga the power of will for spiritual progress(*saṃkalpa śakti*) is an important element for the realisation of the highest end In this, the physical and the mental are not negated, but transmuted and transcended The bodily and the mental are purified and divinised through the power of the *cit-śakti* The force of *saṁkalpa-śakti* is expressed through *pīyūsa-granthi*, the pineal gland The fuller expression of potential powers in the pineal gland will lead the individual to the acquisition of omniscience and spiritual force leading to the state of union with the Absolute [47] The integral Yoga of Shree Aurobindo also emphasizes the primacy of *saṁkalpa śakti* in the programme of self-realisation In Śivayoga, as also in integral Yoga, the bodily and the mental are not denied To this end, we have to use the methods of Aṣṭāṅga of Patañjali for self-purification It is not necessary to go through the impossible process of the eight stages of Rāja-yoga in all their rigidity That would distract us from the main path, reaching union with God What is needed is a simple process of Yoga which is possible for even the common men, women and children This type of Sādhana is possible through Iṣṭaliṅgapūjā-karma and the concentration through *trāṭaka* [48]

In the *Śivayoga-darpaṇa* we get a description of the characteristics of Śivayoga Five forms of Śivayoga have been mentioned 1) *śivajñāna*, 2) *śivadhyāna* 3) *śivapūjā* 4) *śivavrata* and 5) *śivācāra* The attainment of Śivayoga is possible through the practice of *samyaknādānusaṃdhāna* which consists in right worship and concentration There are five forms of *nāda* The symbol of '*Om*' is significant Yoga through *śāmbhavī mudrā* is a significant step in Śivayoga In the eye is the infinite energy of the sun, the moon and the fire The

47 *Vīrasaiva* Quarterly (Kannada) Vol II No 7, article by Shree Kumaraswamiji of Navakalyānamatha

48 Ibid Also refer to article by Prof Vṛṣabhendraswami of Karnatak University in Vol II, No 6 Prof Vṛṣabhendraswami has suggested a new interpretation of the word 'garagasa' as canalising the breadth through the throat to the centre of the brain

detailed description of the practice of Śivayoga as given in this book would be beyond the scope of this work

However, it is stated that the importance of Śivayoga can be known by *Śiva* only and not by others This process of Yoga would lead us to the supreme experience [49] Therefore it is also called Śivānubhava Yoga

In this sense, we can also say that there is some agreement between Śivayoga and the Yoga preached by Patañjali in that the fundamental stages are accepted in both But we may say that Śivayoga has democratised Patañjali's Yoga in the sense that it has given men the possibility of reaching the goal It has emphasized the importance of Anubhava as a mystical element in the culmination of this process of Yoga [50]

The analysis so far made shows that the Jaina Yoga and the Śiva Yoga aim at perfection To be free from the empirical and the contingent and to reach perfection are the negative and the positive elements in the final goal of self-realization

But the Jaina way is individualistic and rigoristic The bodily and the mental are empirical adjuncts to be eliminated if possible and also to be used in the process of reaching the highest, as one uses a ferry-boat to cross the river and does not carry the boat along with him after reaching the other side, out of gratitude for the boat Therefore, it is apter to say that the Jainas do not discard the body and aim at its crucifixion only For them, as for others, the body and bodily health are as necessary for Yoga as discarding of the mental activity is necessary *(cittavṛtti-nirodha)*

For a Vīraśaiva the final end is unity with the Absolute Belief in God and surrender to God are cardinal principles in Śivayoga The Jainas do not believe in a supreme deity, like

49 *Prabhuliṅgalīle*, p 200

50 Ṣaṇmukha Śivayogi as quoted in *Jñānajyoti* *'na bhedah śivayogasya rājayogasya tattvatah'*

God There is no place for divine grace either We have to depend on our own efforts, as every soul is divine

The ontological status of the individual soul in the *mokṣa* is different in two religions The Vīraśaiva aims at union with the Absolute (*aikya*), while for the Jaina each soul retains its individuality in the highest stage This has perhaps given the Jainas the need to emphasize the methods of the *aṣṭāngayoga* as a discipline and a method

We can say that the end of human life, according to Indian philosophers, except perhaps the Cārvākas, is liberation from the bonds of empirical existence Makṣa, as the ideal, is difficult to attain Few have attained it, and the attainment of such a trans-empirical end had to be adjusted according to the needs of individuals in the light of the prevailing social structure Therefore, to compare one type of Yoga as against the other without understanding the background would be a grievous error We have to look at this problem in the full perspective of life Moreover, it is difficult to understand the comparative significance of Yoga unless one lives it [51]

IV. The soul has the inherent capacity for self-realization But self-realization is a long process In the course of its eternal wanderings in various forms of existence, the soul at sometime gets an indistinct vision and feels an impulse to realise it The soul has to go through the various stages of spiritual development These stages are called *gunasthāna*, and they are linked up with stages of subsidence and destruction of the Karmic veil These are fourteen stages of spiritual development The first stage is characterised by the presence of *mithyadṛṣṭi*, perversity of attitude Here we accept wrong belief and are under the false impression that what we believe is right This is caused by the operation of *mithyātva-karman* However, we are not entirely

51 Ṣaṇmukha Śivayogi *Akhaṇdesvara Vacana* Ratnākara Varṇi emphasizes the impossibility of understanding Yoga without living it

bereft of a vision, though indistinct, of the right Still, due to perversity of attitude we do not relish the truth, just as a man suffering from fever has no taste for sugarcane.[52]

The next stage is called *sāsvādana-samyagdṛṣṭi* It is a halting and transitory stage in which one may get the vision of truth but is likely to fall back on falsehood due to the excitement of passions In the third stage, of *samyag-mithyādṛṣṭi*, we have a mixed attitude of right and wrtong belief There is neither a desire to have true beliefs nor a desire to remain in ignorance It is like mixing curds and treacle [53] This also is a transitional stage Next comes the stage of right attitude, *samyagdṛṣṭi* One gets a glimpse of the truth Yet one has not the spiritual strength to strive for the attainment of it In this stage we have attained knowledge, but we lack moral effort, as we have not yet developed self-control. From the next stage onwards there is gradual expression of self-control We may compare these four stages to the state of the persons in Plato's 'parable of the cave' The prisoners in the cave would see their own shadows and the shadows of other men and animals And they would mistake the shadows for realities This is the stage of *mithyātva* If one were to be released, the glare of the light would distess him, and he would persist in maintaining the superior truth of the shadows This is the stage of *sāsvādana* But once he gets accustomed to the change, he will be able to see things, and gaze upon the light of the moon and the stars and the spangled heavens And once he gets the clear vision, he will realize the folly of his fellow prisoners and pity them [54]

Deśāvirata-samyagdṛṣṭi is the next higher stage of spiritual development, in which we get partial efforts for self-control in addition to the possession of the knowledge of truth There is a partial destruction of Karmic matter which produces

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52 *Gommaṭsāra-Jīvakāṇḍa*, 17

53 Ibid p 22

54 Plato, the *Republic* VII

passions[55] Full practice of virtues would not be possible, because there is the possibility of the influence of passions

In the next stage the moral effort takes a more definite shape, although it is not always successful A person has a more or less steady glimpse of the truth, and he tries to develop self-control and the obstacles to the practice of virtues are overcome in the sixth stage But even here, the moral life and the spiritual struggle are not fully successful, because their full expression is vitiated by moral and spiritual inertia This inertia is called *pramāda*. And *pramāda* is overcome in the seventh stage of *apramatta-saṁyata* Efforts to reach moral excellence take definite shape The operation of Karma preventing perfect conduct is very feeble; and minor passions called *kaṣāyas* are also subdued We can now practise the five great vows and the twenty-four virtues The process of *adhavprahṛtti-karana*, by which the soul on a lower level can rise higher, begins to operate in this stage[56]

The eighth stage is called *apūrvakaraṇa* It leads to greater and more definite self-control The self attains special purification and is capable of reducing the intensity and duration of Karma. The *Gommaṭasāra* gives a detailed description of the process of *apūrvakaraṇa* operating in this stage In this stage, one is affected only by the mild affective states It is possible to develop a stoic attitude In the stages of development called *anivṛtti-bādarasamparāya*, it is possible to overcome even the milder emotional disturbances with greater confidence and ease We have, here, established ourselves as moral and spiritual individuals, although sometimes slight emotional afflictions are possible In the tenth stage of *sūkṣmasaṁparāya*, only greed disturbs us, and that too slightly Except for this disturbance, one is passionless and clam This subtle greed can be interpreted as the subconscious attachment to the body even

55 *Gommatasāra-Jīvakāṇḍa*, 30 and Commentary,
56 Ibid 48, 49,

in souls which have achieved great spiritual advancement[57] But one is free from even the slightest passions in the eleventh Guṇasthāna of *upaśāntamoha* Still the affections are not altogether eliminated They are only suppressed through the pressure of moral effort We are mostly free from the baneful influence of the Karma, except the deluding Karma *(mohanīya-karman)* This state is called *chadmastha* It is also called *vītarāga*, as one is able to remain calm and undisturbed through the suppression of Karma In the next stage, of *upaśānta-moha*. there is annihilation of Karma and not mere suppression And when all the passions and the four types of Ghāti-karma are destroyed, one reaches the thirteenth stage of spiritual development, called *sayoga-kevali* One is free from the bondage of Karma, yet is not free from activity and bodily existence as the *āyuhkarma* is still to be exhausted. In this stage, we find omniscient beings like Tīrthaṁkaras, Gaṇadharas and the Sāmānya Kevalins They attain enlightenment, but still live in this world preaching the truth that they have seen This stage can be compared to the state of Jīvanmukta The *Vedāntasāra* describes this state as that of the enlightened and liberated man who is yet alive in this physical world Though he may appear to be active in this world, yet he is inactive, like the man who assists a magician in a magic show yet knows that all that is shown is illusory[58] Zimmer compares the attitude of the Kevalins in this stage to the function of a lamp 'lighting the phenomenal expersonality solely for the maintenance of the body, not for the persuit of any gratification of sense or any goal '[59]

The final stage of self-realization is the stage of absolute perfection All empirical adjuncts, like the bodily functions, are removed The soul enters the third stage of *śukla-dhyāna* This state lasts only for the period of time required to pronounce

57 Tatia (N) *Studies in Jaina Philosophy*, p 27

58 *Vedāntasāra* 219

59 Zimmer (H) *Philosophies of India*—Edt Campbell, p 446

five short syllables[60] At the end of this period the soul attains perfect and disembodied liberation It is described as the state of Parabrahma or Nirañjana It is not possible to give, as Radhakrishnan says, a positive description of the liberated soul[61] It is state of freedom from action and desire, a state of utter and absolute quiescence Zimmer shows that, in this state, the individuality, the masks, the formal personal features are distilled away like drops of rain that descend from the clear sky, tasteless and emasculate[62]

Jaina Mysticism

I The Jainas were against Gods in general and the God as creator. They presented several arguments against the theistic conception of God[1] They denied the existence of a creator God and refuted the theistic argument of the Naiyayikas[2] The best way is to dispense with God altogether[3]

This has raised a question regarding the place of mysticism in Jainism It is often contended that Jainism and Buddhism are authentic and hence they have no place for mysticism and mystical experience So there is no God, there is no question of communion with him, and therefore, Jainism is a mundane religion with an empty heart[4]

II Mysticism has been used to mean the first hand experience and direct contact with God It is a complex experience It is a universal yearning of the human spirit for personal communion with God[5] It is the science of the union with the

60 *Dhyānaśataka* 82
61 Radhakrishnan (S) Indian Philosophy Vol I, p 233
62 Zimmer (H) Philosophies of India, p 260
1 *Syādvāda manjari* of Mallisena
2 See also *Tarka rahasya dīpikā* of Gunaratna
3 *Saddarsana Samucraya* of Gunaratna,
4 Mrs Stevenson (Sinclair) *The Heart of Jainism* (Humphery Milford) 1915, Ch XVI, p 298
5 Arberry (A J) *Sufism* (Allen Unwin) p 11

Absolute and nothing else [6] Mysticism is the attitude of mind in which all other relations are swallowed up in the relation of soul to God [7] It detaches the heart from all that is not God and directs it entirely to the divine being [8] All these conceptions of mysticism imply the existence of God and the communion of the soul with God In this sense, we cannot speak of Jaina mysticism That would be a contradiction

But mysticism need not be defined only with reference to the communion with God Otto and Stace, for instance, have shown that it is not necessary to postulate the existence of God for a theory of mysticism 'Mysticism can also exist where there is no conception of God at all or where for the final experience itself His existence is a matter of indifference [9] Stace shows that an atheistic form of mysticism may exist, because the conception of a God need not be the central point of experience [10] In this sense the Buddha may be considered a mystic The Buddha denied the existence of any Supreme Being, although he had the direct experience of Reality He got the Enlightenment The Jaina *Tīrthankara*, as *Arhats*, had the vision of truth *(Kevala Darśana* and *Jñāna)*. Their experiences are not to be interpreted as communion with any higher Deity or God If, therefore, mysticism is to be understood as an immediate non-discursive intuitive relation of the soul to God, there would be no mysticism in atheistic religions, like Buddhism and Jainism But if mysticism is to cover the whole range of supra-rational experiences presenting the truth in all its aspects as one concrete experience, we can discover the meaning of mystical experiences

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6 Underhill (Evelyn) Mysticism (Methuen) 1945 p 70

7 Encyclopaedia of Religion and Ethics, Vol IV

8 William James *Varieties of Religion experience* (Longmans Green 1919) p 402

9 Otto (Rudolf) Mysticism East and West (Meridian Book 1957) p 141

10 Stace (W T) *Teaching of the Mystics* (The New Am Library (1960) p 24

The keynotes of mysticism are growth, autonomy, self-realisation, self-actualisation and self-transcendence [11] Man cannot complete himself without relating the values of the individualised ego to the wholeness of being and the universe This is possible only when all the ego-centric desires and goals are transcended into the ultimate-values and meaning of life The mystic dwells in a different world of his own The transcendental consciousness dominates the normal consciousness Time and place, nationality and creed have no relevance for a mystic

III For a Jaina *Mokṣa* is the highest ideal It is the highest form of self-realisation and the self to be realised is the transcendental self

For the Jaina, God-realisation is self-realisation The Jainas sought the divine in man and established the essential divinity of man This conception has been developed in specific directions in Jaina philosophy.

The existence of the soul is a presupposition in the Jaina philosophy Proofs are not necessary It is described from the phenomenal and the noumenal points of view From the phenomenal point of view, it possesses prāṇas, is the lord *(prabhu)*, doer *(kartā)*, enjoyer *(bhoktā)*, limited to his body *(deha-mātra)*, still incorporeal and is ordinarily found with karma [12] From the noumenal point of view, soul is described in its sure form It is pure and perfect It is pure consciousness It is unbound, untouched and no other than itself We may also say that from this point of view it is characterised by upayoga which is a hormic force. The joys and sorrows that the soul experiences are due to the fruits of karma which it accumulates due to the incessant activity that it is having This entanglement is beginningless, but it has an end The deliverance of the soul from the wheel of *(samsāra)* is possible by voluntary

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11 Mukherjee (Radhakamal) *The Theory and Art of Mysticism* (Asia Publishing House 1961), p 14

12 *Pancastikāyasāra* p 27 and *Samayasāra* p 124

means By the moral and spiritual efforts involving saṁvara and nirjarā, karma accumulated in the soul is removed When all karma is removed, the soul becomes pure and perfect, free from the wheel of samsāra Being free, with its upward motion it attains liberation or mokṣa Pure and perfect souls live in eternal bliss in the Siddhasila in the '*alokākāśa*' They are the perfect beings There is nothing other which is as perfect There is no other God The freed souls are divine in nature as they are perfect and omniscient

For the Jaina it is not necessary to surrender to any higher being nor to ask for any divine favour for the individual to reach the highest goal of perfection There is no place for divine grace, nor is one to depend on the capricious whims of a superior deity for the sake of attaining the highest ideal. There is emphasis on individual efforts in the moral and spiritual struggle for self-realisation One has to go through the fourteen stages of spiritual struggle before one reaches the final goal in the ayoga kevali stage These stages are the guṇasthāns

The final stage of self-realisation is the stage of absolute perfection All empirical adjuncts, like the bodily functions are removed The soul enters the third stage of śukla dhyāna This state lasts only for the period of time required to pronounce five short syllables [13] At the end of this period the soul attains perfect and disembodied liberation It is described as the state of Parabrahma or Nirañjan It is not possible to give, as Radhakrishnan says, a positive description of the liberated soul [14] It is a state of freedom from action and desire, a state of utter and absolute quiescence Zimmer shows that, in this state, the individuality, the masks, the formal personal features are distilled away like drops of rain that descend from the clear sky, tasteless and immaculate [15]

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13 *Dhyānaśataka*— 82

14 Radhakrishnan (S) *Indian Philosophy*, Vol I, p 233

15 Zimmer (H) *Philosophy of India* p 260

In this highest state, the Paramātman, the pure and the transcendental self, shines with the light of omniscience like the light of the sun illuminating itself and other objects.[16] Within a moment after self-realisation there flashes forth a great light [17] The whole world is then seen in the Ātman The Jaina conception of omniscience is very important for understanding the mysticism of the Jainas The Jainas thought that knowledge is due to the sense organs and the mind is not sufficient to comprehend the nature of reality They accepted the possibility of immediate and direct experience without the use of the sense-organs and the mind This is *pratyakṣa* This is supernormal experience Three types of supernormal experiences have been mentioned 1) *avadhi* (clairvoyance), 2) *manahparyāya* (telepathy) and *kevala* (omniscience) *Kevala* is the direct immediate intuitive experience of the highest type *Kevala jñāna* is of two types, (i) *bhavastha*, the omniscience of the liberated who still live in this world, as for instance, the omniscience of the *Tīrthankaras*, and (ii) the omniscience of one who is totally liberated, who may be called *siddha* The bhavastha omniscience is, again, of two types (i) sayogi and (ii) avogi There are subdivisions in both these Similarly, Siddha omniscience is of two types, (i) *anantara kevala* and (ii) *paramparа kevala*, each having its own subdivisions [18]

The Jaina view of omniscience may be compared to the Nyāya view of divine knowledge[19] and the yoga theory of divine perception [20] Divine knowledge is all-embracing and eternal It has no break It is a single all-embracing intuition It is perceptual in character, as it is direct and not derived through the instrumentality of any other cognition The divine perception grasps the past, the present, and the future in one eternal 'now' The soul, according to the Jainas, is itself divine and perfect, and there is no transcendental being other

16 *Paramātmaprakāśa* of Yogında, pp 35-36
17 ibid p 104
18 *Nandisutra*, Gatha 19-23.
19 *Nyāyamanjari*, p 200
20 *Yogasūtra* 1, 25

than the individual soul Each soul is a god by itself, although it is obscured by the karmic veil in its empirical state. The kaivalya state of the individual soul may be compared to the divine omniscience However, the Naiyāyikas and Patañjali admit that man has sometimes a flash of intuition of the future and can attain omniscience by constant meditation and practice of austerities The Jainas believe that, by the removal of obscuring karmas by meditation, the threefold path and self-control, the individual soul reaches the consummation of omniscience, the state of kaivalya That is the finality of experience But others, like the Naiyāyikas, posit a divine omniscience which is higher and natural and eternal

It is not possible to establish the possibility of omniscience on the basis of the methods of investigation which psychology and the empirical sciences follow However, its logical possibility cannot be denied Progressive realisation of greater and subtler degrees of knowledge by the individual is accepted by some psychologists, especially since the introduction of psychical research for analysing the phenomena of extra-sensory perception A consummation of this progressive realization would logically be pure knowledge and omniscience, a single all-embracing intuition

Now the great meditation is the sure way to omniscience and self-realization Concentration of mind *(dhyāna)* is an essential factor as a means to spiritual realisation "The lower self sometimes gets the vision of perfection in its purified state and aims at the attainment of this ideal On the attainment of prominent the self rises to its own pure state *(paramātma)* *Dhyāna* is the concentration of thought in a particular object,[21] for a certain length of time The Jaina analysis of the lower types of dhyāna has a great psychological importance and need to be studied in the light of recent research in depth psychology *Dharmadhyāna* and *Śukladhyāna* are conditions

21 *Tattvārthasūtra* IX—27 'Ekagracintanirodhadhyānam'

of spiritual progress The nature of revelation, the fact of suffering, the operation of karma and the structure of the universe are objects of *dharmadhyāna* Umāsvāti defines *dharmadhyāna* as a collection of scattered thoughts *(Smṛti-samanvāhāra)* for the sake of meditation on the objects of concentration *Jñāna* (knowledge), *darśana* (intuition) *cāritra* (good conduct) and *vairāgya* (non-attachment) are needed for developing the steadfastness of mind for attaining concentration.[22]

In the *śukladhyāna* the range of the objects of concentration is narrowed to the concentration of the atom just as poison spread over the body is first collected at a point by a mantra and then removed by a more powerful mantra [23] For this type of concentration one must have good physique and must be at least in the seventh of guṇasthāna Four types of *śukladhyāna* have been mentioned In the first two types mind concentrates on the minutest entity like the atom. Then it gets pure and perfect enlightenment, the last two stages lead to final emancipation. The self becomes motionless as a rock and is free from any activity of mind body and speech, as in the stage of highest *samādhi* [24] In the practice of *dhyāna* first stage is concentration, on the image of *tīrthankara* This is the concrete symbol for concentration After achieving steadfastness in this concentration, one should practise concentration on the abstract qualities of a *tīrthankara* The practice of yoga is clearly connected with the various stages of spiritual realization *Dhyāna*, in its primary stage, is in the seventh *guṇasthāna*. Steadfastness and concentration gradually develop till one reaches the twelfth stage of *gunasthāna* In this stage the transcendental self is possible to be realized It is often compared to the asamprājñāta samādhi of Patañjali In the fourteenth stage of gunasthana all activity is stopped and the

22 *Tattvārthasūtra*, IX—31-35 with commentary

23 *Dhyānaśataka* 71-72

24. *Dhyānaśataka* 71-72.

soul attains final emancipation. It is analogous to the 'dharmamegha' of the Patañjali system, to the 'amṛtātman' of another system and to the 'parā' of still another.[25]

IV We have so far analysed the various psychological aspects of supernormal experiences and we find that we can speak of Jaina mysticism as we can speak of mysticism of devotional saints The question whether mysticism is possible in Jainism is not relevant for the simple reason that some of the earliest author-saints like Kunda-kunda and Pūjyapāda have described transcendental experiences and mystical visions, It would be more reasonable to collect data from earlier Jaina works and see what elements of Jainism have contributed to mysticism, and in what way it is akin to or differs from such a patent mysticism as that of monistic Vēdānta. To take a practical view the Jaina *Tīrthankaras* like Ṛṣabhadēva Nēminātha, Mahāvira, etc have been some of the greatest mystics of the world, and rightly indeed Professor Ranade designates Ṛṣabhadēva, the *Tīrthankara* of the Jainas, as yet a mystic of different kind, whose utter carelessness of his body is the supreme mark of his God-realization [26] and gives details of his mystical life It would be interesting to note that the details about Rsabhadēva given in Bhāgavata practically and fundamentally agree with those recorded by Jaina tradition [27] And Jaina mysticism turns round two concepts Ātman and Paramātman Ātman and Paramātman are essentially the same And Jaina contains the essentials of mysticism in the fact that there is the exalted experience of perfect personality of Ātman and the Parmātman It has a metaphysical structure containing a spirit capable of enjoying itself as intelligence and bliss To evaluate mystical visions rationally is not to value them at all. These visions carry a guarantee of truth undoubtedly with

25 *Yogavimśikā of Haribhadra*, 20

26 R D Ranade *Mysticism in Maharashtra*, p 9

27 *Paramātma Prakāśa* and *Yogasāra* Edt A N Upadhye (Manilal Jhaveri 1937) p 39

him who has experienced them; and their universality proves that they are facts of experience The glimpses of the vision as recorded by Yōgindu, are of the nature of light or of white brilliance Elsewhere too we find similar experiences It may be noted in conclusion that the excessive rigidity of the code of morality prescribed for a Jaina saint gives no scope for Jaina mysticism to stoop to low levels of degraded Tantricism [28] It is for this very reason that we do not find the sexual imagery, so patent in western mysticism, emphasised in Jainism, though similies like muktikāntā are used by authors like Padmaprabha Sex-impulse is considered by Jaina moralists as the most dangerous impediment on the path of spiritual realization So sensual consciousness has no place whatsoever in Jaina mysticism The routine of life prescribed for a Jaina monk does not allow him to profess and practise miracles and magical feats for the benefit of house holders with whom he is asked to keep very little company The way to salvation has been three-fold 1) the way of knowledge (*samyagjnāna*), the way of intuition and devotion (*samyagdarśana*) and the way of action (*samyag cāritra*) It would not be proper to say that Jainism is predominantly intellectualistic (*jñāna pradhānya*) The very fact the Jainas have given prominence to right intuition and faith (*samyag darśana*) as one of the three ways to salvation shows that they have given proper orientation to the psychological function of intuitive experience [29]

Intuitive experience is likely to experess itself in devotional literature In the Jaina literature we have abundant devotional literature Yogindu's *Paramātmaprakāśa* is a grand poetic treatise in Jaina mysticism We may mention *Samayasāra* and *Pravacanasāra* of Kunda-kundācārya as examples of literature with the emphasais on intuition and devotion to the *Tirthankaras* who have conquered passions (vitaraga Jinendra)Ācārya Pūjya-

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28 R D Ranade Mysticism in Maharashtra as quoted by A N Upadhye

29 ibid p 41

pāda and Sumantabhadra have devotional songs addressed to Jaina. Akalanka has given us *Rajavartika* on the one side *Akalanka-stotra* on the other

The Jaina Ācaryas have distinguished twelve types of bhakti. However they have not made distinction between 'nirguna' and 'saguna' *bhakti*, although there have been devotional songs of the pure and perfect souls and of the tirthaṅkaras as they preached the dharma to the people.[30] The 'pancaparameṣṭi bhakti' (devotion and worship of the five superior souls, is psychologically important as it presents the five types of the graded purified souls The namokāra mantra, (offering obescience to the five purified souls) has the greatest importance in the Jaina way of worship for self-purification. We offer our salutations to (i) Arihantas, (ii) the Siddhas, (iii) Ācāryas, (iv) Upādhyāyas and (v) all sādhus

Apart from the worship of *tīrthankaras*, we find a pantheon of Gods who are worshipped and from whom favours are sought The cult of the '*yakṣini*' worship and of other attendant Gods may be cited as examples This type of worship is often attended by the occult practices and the tantric and mantric ceremonialism Dr P B Desai shows that in Tamilnad *Yakṣini* was allotted an independent status and raised to a superior position which was almost equal to that of the Jina In some instances, the worship of *Yakṣiṇi* appears to have superseded even that of Jina[31] Padmāvati, *Yakṣini* of Pārśvanātha, has been elevated to the status of a superior deity with all the ceremonial worship in Pombuccapura in Mysore area. These forms of worship must have arisen out of the contact with other competing faiths and with the purpose of popularising the Jaina faith in the context of the social and religious competition The cult of Jwālāmālini with its tantric

30. Jaina Premasagara *Jaina Bhakti Kāvya kīprṣṭabhūmi* (Hindi) Bharatiya Jnana Pitha, Kashi, 1963, Ch 3
31 Desai (P B) *Jainism in South India*, (1957), p 72

accompaniments may be mentioned as another example of this motivation The promulgator of this cult was, perhaps, Helācārya of Ponnur According to the prevailing belief at that time, mastery overspells and mantravidyā was considered as a qualification for superiority The Jaina āchāryas claimed to be master mantravādins [32] Jainism had to compete with the other Hindu creeds *Yakṣi* form of worship must have been introduced in order to attract the common men towards Jainism, by appealing to the popular forms of worship

V. Jaina mysticism as we have said earlier, turns round two concepts the Ātman and the Paramātman Paramātman stands for God, though never a creator And the creative aspect of divinity is not *sine qua non* of mysticism [33] Ātman and Paramātman are essentially the same In samsāra the Ātman is in karmic bondage, and once he frees himself from the bondage he is the Paramātman It is for the mystic to realize this identity or unity by destroying the karmic encrustration of the spirit [34]

32 ibid p 74

33 *Paramātmaprakāśa* and *Yogasāra* Edt by Dr A N Upadhye. (Manilal Jhaveri, Bombay, 1937) Introduction, p 40

34 ibid

CHAPTER VII

IN THIS OUR LIFE

I We have so far seen the pathway to perfection tnrough the practice of Yoga and the stages of self-realization But the transcendental perfection is to be rooted in the empirical life, as we cannot ignore the empirical for the transcendental We have first to learn to live a good life in this world and then we can go higher to spiritual perfection, or else it would be like one aiming at climbing the Mount Everest without setting a foot on the base camp or without training oneself for mountaineering Moral excellence is, therefore, as much important as spiritual perfection

It has been alleged that the Jaina outlook, as of other ancient Indian thought, is negative In their zeal for the other worldly ends they have ignored the things of the world, life negation and not life affirmation is the dominant spirit of their outlook, and it is throughout pessimistic For Jains ultimate spiritual excellence could be attained by the gradual process of getting moral excellence The good man can reach the destiny of perfection of the soul There is no short cut to *mokṣa* As we have seen in the last chapter, Schweitzer maintains that the problem of deliverance in the Jaina and the Buddhist thought is not raised beyond ethics In fact it was the supreme ethic, and it was an event full of significance for the thought of India. And in Indian thought category of Dharma is important "So far as the actual ethical content is concerned, Buddhism, Jainism and Hinduism are not inferior to others"[1] Suffering in the world is a fact *sarvaṁ duḥkham* was one of the cardinal principles of the Buddha Misery leads to think of an escape from the bonds of this life In this sense all philosophy is pessimistic. But, the ultimate ideal of a Jaina is perfection and life-negation is a means to an end It is the negation of empirical values of life and not of the supreme values, and

1 Radhakrishnan (S) *Indian Philosophy*, Vol I (1941) p 52

ethics leads to realization of the supreme values In the West the Helenic ideal was to be a good citizen, to attain excellence in this life The Vedic Aryans aimed at happiness and good life in the world and heaven hereafter The Indian seers realized that we have to transcend the empirical to reach pure perfection, or else we have no lasting peace Yet the empirical is a stepping stone for the transcendental perfection Moral life, therefore, is important as the pathway to perfection The ways of flesh and mind are to be channelised to the pathway to perfection giving Caesai what is due to him. Ethics for the Jainas is working in righteousness all the days of one's life. Of the triple ways to perfection enunciated by the Jainas, Samyak-cāaitra is equally important It is a way leading to *mokṣa*: without hunger and thirst for righteousness we shall not enter the kingdom of perfection Cāritra is predominently activistic It refers to moral and spiritual excellence It implies willed activity, and *samyak-cāritra* (right activity) is an important step one has to adopt in the pathway to self-realisation To attain *samyaktva* is not an easy task One has to be ripe for it. Samyakcāritra is possible for one who has attained Samyag-dṛṣṭi (right faith) and Samyag-jñāna (right knowledge) One who has cleared the darkness of the deluding Karma and who possesses knowledge, adopts Samyak-cāritra It consists in avoiding the influx of Karma (*āśrava*) coming as it does from the practice of *hiṁsā* (injury to life), *anṛta* (untruth), *steya* (stealing) and other forms of sense pleasures [2] Samyaktva has been assimilated to the status of a *vrata* and presented with five *aticārās* (infraction) They were enumerated as early as the *Tattvārthasūtra*, though not found in the canon [3] Without entering into the minor discrepancies of the Digambara and Svetāmbara versions of the essential qualities of samyaktva, we may meniton the characters of Samyaktva Samyaktva (rightness) is characterised by i) *saṁvega* (spiritual craving), ii) *Sama*

2 *Ratnakarṇḍaka-Śrāvakācāra* p 47–49 Sumantabhadra
3 Williams (R) *Jaina Yoga* (London Oriental Series Vol 14) 1936 p 34

(stilling of the passion), iii) *nirveda* (disgust for sense pleasures), iv) *bhakti* (devotion) v) *anukampā* (compassion), vi) *nindā* (remorse for the evil acts of relatives and others), vii) *garnā* (repentence expressed in the form of *ālocanā* made in the presence of Guru) and viii) *vātsalya* (loving kindness to the living) Samyaktva expresses itself in *nihśankā* (freedom from doubt), *nihkāṅkṣā* (desirelessness), *nirgūhana* (absence of repugnance), *amūdha-dṛṣṭi* (absence of perversity of attitude [4]

The description of the nature of Samyaktva as shown above has a great psychological significance It presents the mental setting required for developing character and personality as needed for spiritual progress The instructive tendencies and emotions have to be channelized and directed by transformation and sublimation with a view to attaining mental equipoise Ethically considered the characteristics of Samyak-cāritra present a back-ground and a canvas for the illumination of one's self towards the goal of attaining perfect equanimity and spiritual strength

II Samyakcāritra has been distinguished into two types i) *sakala* (complete) and ii) *vikala* (partial) Sakala-cāritra is the rigorous practice of Dharma and is to be adopted by those who are initiated as monks and who have renounced this world It is Munidharma (the way of an ascetic) But for those who have not renounced the world it is still possible to seek the truth and pursue the path of righteousness though in a convenient and lesser degree That would be Vikala-cāritra, the way of the householder There are, thus, two levels of moral life The polarity of house-holder and ascetic is indeed one of the most characteristic features of the Jaina structure The layman has the obligation to cherish his family, the monk must sever all ties with them The monk is excessive since his life is a negation of compromise, while moderation must be the key-note of existence for the house-holder whose life is rooted in compromise [5]

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4 Based on the analysis in the *Jaina Yoga* with slight modifications

5 Schubring (W) Die Lehre der Jainas, Berlin 1935 pp 180–186 Trans Wolfgang Beurled (Banarasidas) 1962, pp 298–300

Muni-dharma aims at seeking salvation through the practice of strict moral and spiritual injunctions Of these, the five *vratas* (vows) are important They are 1) *ahimsā* (nonviolence), 2) *satya* (truth), 3) *asteya* (non-stealing), 4) *Brahmacarya* (celibacy), and 5) *aparigraha* (non-possession) It is difficult to translate these words in proper form The Vratas have to be practised rigorously and without exception In this sense the Vratas to be practised by the ascetics are called Mahāvratas (great vows) "The reverence towards life (Albert Schweitzer has put it) by which the realm of life was so immeasurably extended, permeates the discipline of Mahāvīra's order in a way no other ethical prescription does [6] We can observe it entering into the fields of other vows like truthful speech as arising out of passion The vow of non-possession is equally important A monk is not allowed to possess anything, in some cases including a piece of cloth The vow of chastity has a large effective range "The prescriptions cohering with it do not refer to normal sexuality only, but they frequently also indicate events of sexual pathology" [7] According to one tradition, the fifth was added by Vardhamāna Mahāvīra, the twentyfourth prophet Pārśva, the twenty third Tīrthankara did not mention celibacy as a vow In a discussion between Keśi, a disciple of Pārśva and Gautama, a disciple of Mahāvīra, it was made clear that the addition of the fifth did not imply any major deviation from the teachings of the Jinas, but was an outcome of circumstance [8] It indicated a fall in the standards of monastic moral life as there was sufficient interval of time between the last two Tīrthankaras [9] Later it is sometimes suggested that the sixth vow *rāi-bhoyaṇāo veramaṇaṃ* (abstaining from taking food at night) was added with the main intention of avoiding injury to life in the dark This was primarily meant as injunction for the householder as the ascetic takes only one

6 Ibid, p 290

7 Ibid, p 302

8 *Uttarādhyayana Sūtra*, XXIII S B E Vol XLV

9 Ibid, Introduction Jacobi (H) Footnote XXIII (22)

meal a day at midday It is a special case of *ahimsā* In fact the entire ethical structure of the Jainas is centered round the fundamental principle of *ahimsā* We find this expressed in the other injunctions to be followed by the ascetics The ascetics have to practise 1) the five mahāvratas, 2) five *samiti* 3) the control in five senses 4) six *āvaśyakas*, other practices like i) *loca* (plucking the hair on the head with hands), ii) *acela-katva* (abstaining from the use of covering of any sort, iii) *asnāna* (abstaining from bath), iv) *Pṛthiviśayana*, v) *adanta-dhāvana* (abstaining from cleaning teeth), vi) *sthitibhojana* (taking food offered by the lay disciple, by using the palm only and by standing), viii) *ekabhukta* (taking one meal a day) The five *samitis* are i) *īryā-samiti* (restriction on movement), ii) *bhāṣā-samiti* (restriction on speech), iii) *eṣanā-samiti* (taking pure and permissible food), iv) *ādāna-nikṣepa* (careful use movement of the necessary objects like *kamandalu*, a pot for use of water etc ,) and v) *pratisṭhāpanā-samiti* (answering the nature calls in solitary places) The practice of vows and other injuctions has to be carefully done by the ascetic without exception The life of a monk is hard and rigorous in this sense His object is to attain Mokṣa, and for this purpose rigorous mortification of the body has to be practised The practice of vows is threefold in body, mind and speech

The infraction of the practice of vows and other injunctions has also to be threefold i) by oneself, ii) by getting others to commit violation, and iii) by acquiescing in the act of violation

A muni is not to cover himself with any type of clothes or decoration made of cotton, wool, bark of a tree or even grass He is forbidden to take bath *(asnāna)* He should sleep with care on one side where there is little possibility of injury to living being including the tiniest insects He should not clean his teeth, nails and other parts of the body nor should he decorate himself in any way *(adanta-dhāvana)* He should eat taking the food on the palm standing on a clean and purified place, and he should eat only once a day after midday These

are included in the twenty-eight basic *mūlaguṇas* of a Muni.[10] Rigorous restrictions are imposed on an ascetic, which if imposed on the layman it would not be possible for him to practise in conformity with his responsibility of household life

The *Daśavaikālika-sūtra* gives description of the essential qualities required of an ascetic. One who is self-controlled, who is free from passion and is non-attached is a real Muni He saves his soul and those of others Such self-controlled persons go to heaven *(deva-loka)*, or are freed from the bonds of life according to the degree of destruction of Karma One who gets to heaven is reborn and has to continue his struggle for the destruction of the remaining Karma ultimately to attain Mokṣa.[11]

A true monk should have no desires, nor attachments and should wander about as the known beggar He should live as a model of righteousness [12] He is not to live by any profession or occupation, possessed of full self-control and free from any ties, he should live the life of a homeless mendicant

The daily routine of a monk is well regulated and regimented He has to be severely solemn and is obliged to behave in a strictly reserved and inobtrusive manner He cannot indulge in singing, dancing, laughing or any other form of merry-making. He has to devote much of his time to meditation, study, and in the third part of the day he has to go only for food and drink [13]

The *Acārāngasūtra* and *Daśavaikālika* present a detailed picture of the strict rules for taking a midday meal He has to be modest in behaviour and give precedence to other receivers and even to animals [14] And such a monk practising the rigours

10 *Mūlācāra* 1-36
11 *Daśavaikālika-sūtra* 10 1–15
12 *Uttarādhyayana-sūtra*, 15 1 (S B E Vol XLV)
13 *Uttarādhyayana-sūtra*, 30, 19 and 26
14 *Acārānga-sūtra* . II 44, I 59, 25, 52.

of an ascetic for the sake of a fuller and more perfect life here and here-after is superior to all others, like a trained 'Kāmboja steed' whom no noise frightens, like a strong irresistible elephant, like a strong bull and a proud lion [15]

Four things of supreme value are difficult to obtain in this world 1) human birth, 2) instruction in the Law *(dharma)*, 3) belief in the Dharma, and 4) energy in self-control [16] We must, therefore, make the most of what we have not because tomorrow we die but because we become immortal and perfect The attainment of perfection is in the hands of man, and knowing this, we should avoid sense-pleasures which are short-lived and apparently sweet yet fraught with the danger of losing all that we have, as a man lost his kingdom by eating a mango fruit which was strictly forbidden by his physician[17] and as 'forbidden fruit whose mortal taste brought death into this world and all our woe' Asceticism is the primary step for the monks on their way to self-realization External asceticism consists in dropping one's meals, in restricting one-self to a few objects and in begging for food These are meant for preparing one's mind for self-purification The internal asceticism is mainly mental and it aims at purification in the final form It includes the control of the senses, subjection to confession and atonement, readiness to spiritual service, study and the practice of *dhyāna* in gradual stages And one who has given up all worldly ties, is well-versed in the Dharma, who practises all codes of ascetic life, is the Śramaṇa, a *bhikkhu* A monk complies with the rules of *yati* as regards postures, lying down sitting down, and is thoroughly acquainted with the *samitis* and, *guptis* [18]

There have been conflicting opinions as to how the ascetic practice and the monastic vows originated. Buehler held that

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15 *Uttarādhyayana-sūtra*, XI, 17–20
16 *Uttarādhyayana-sūtra*, III, 1-4
17 *Uttarādhyayana-sūtra*, VII, 11
18 *Sūtrakṛtānga* Bk I 14 16 (S B E XLV)

most of the special directions for the discipline of the Jaina ascetic are copies, and often exaggerated copies, of the Brahminical rules for penitents The outward marks of the order closely resemble those of a Sanyāsin.[19] Jacobi seems to support this view when he said 'Monastic order of the Jainas and the Buddhists though copied from Brāhmaṇa were chiefly and originally intended for Kshatriyas "[20] This view was presented in the early stages of Indological research but it is difficult to be accepted What we call Indian philosophy is a synthesis of the Śramaṇa and the Brāhmaṇa currents of thought The Śramaṇa cult which was primarily ascetic in nature was pre-Aryan. And "we should no more assess the Sāṁkhya, Jaina, Buddhist and Ajīvaka tenets as mere perverted continuation of stray thoughts selected at random from the Upaniṣadic bed of Aryan thought currents" [21] Dr Upadhye calls this Pre-Aryan current of thought as 'Magadhan religion'

All cannot renounce the world, nor is it desirable Most men have to live in this world and work for their spiritual salvation, while engaged in daily routine of empirical life They are the householders *(śrāvakas)* They cannot practise rigorous discipline of an ascetic They have to practise the vows with less rigour, as far as possible, still without sacrificing the fundamental spirit of the Vratas The ethical code for the layman is twelve-fold consisting of 1) five Vratas which are common for the ascetic and the householder, except for the fact they have to be practised with less rigour without sacrificing the spirit of righteousness and the main goal of self-realization. Great physical and moral advantages accrue from the observation of vows It keeps the body and mind healthy and leads one in the direction of maintaining moral strength, ultimately to lead to *mokṣa* The vows practised by the layman are the *aṇuvratas*

19 Buehler *On the Indian Sect of the Jainas*, (1903) p 15

20 Jacobi (H) SBE Vol, XXII- Intr p xxxii

21 Upadhye (A N) *Bṛhatkathākośa* Intr *Pravacanasāra* 1943 Preface pp- 12-13

(lesser vows) In addition to 1) five *aṇuvratas*, he has to practise 2) three *guṇavratas* and 3) four *śikṣāvratas*

We may mention some of the *aticāras* (infractions) of the *aṇuvratas* Some of the *aticāras* of *vrata* are

1 *Ahiṁsā* i) *bandha* tying up, keeping in captivity men and beasts However, the restraining of cattle by means of ropes and restriction on our children for corrections may be permitted [22] So may a thief be bound ii) *vadha* (beating) It refers to wanton and merciless whipping of animals out of anger and aroused by other passions, although some exceptions like mild beating, pulling the ears or slapping for correction are permissible iii) *chaviccheda* This applies to acts of injury to the body with sword or sharp instrument Operations by a physician would be exceptions [23] iv) *atibhārāropaṇa* It refers to heavy and merciless loading of beasts by a burden greater than they can bear Certain types of occupations have been tabooed for a Jaina layman v) *bhakta-pāna-vyavaccheda* It refers to making the animal suffer from hunger and thirst for no reason out of anger or negligence The context and the implications of *ahiṁsā vrata* are much wider than the *aticāras* indicate We have, therefore, added in the end a critique of *ahiṁsā* in the light of its philosophical justification

2 *Satya-vrata* (truth-speaking) has also a wide connotation It has been interpreted as abstention from untruth spoken out of passion, and even from truth if it leads to the destruction of the living being [24] We may mention some of the infraction of this Vrata i) *Sahasābhyākhyāna* It consists in casually or intentionally imputing false charges against a person as 'he is a thief, or an adulterer' Friends of Othello committed this grievous crime and sin against Desdemona even if it were in jest ii) *Svadāramantra bheda* It consists in divulging to

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22 *Yogaśāstra* *Hemacandra*, iii, 90
23 Ibid, III, 90
24 *Srāvakācara*. Vasunandin, Edt Hiralāl Jain, 209

others what has been said by one's wife in confidence under special circumstances [25] iii) *Mṛṣopadeśa* It refers to perverse teaching and advice leading to evil consequences iv) *Kūṭalekha-karaṇa* is preparing a false document like forgery etc

3 *Asteya-vrata* forbids us to commit theft or even to take others' articles not specifically meant for us It forbids us from i) accepting stolen articles at cheaper rates, ii) instigating others to steal, iii) acquiring property in a country which is hostile to our own Even grass or wood obtained under such circumstances must be regarded as stolen.[26] Even transgressing the frontiers forbidden by the State is an infraction of this vow [27] Black market is covered under this *aticāra* iv) *kūṭa-tulā-kūṭa-māna*: using false weights and measures and taking exhorbitant interest on loans is an infraction of this vow

These Aticāras are mainly concerned as a warning to the community in which individuals and groups are likely to violate the five vows here and there. Similar infractions of this Vrata have been mentioned with reference to officials as well in the State Corrupt officials are also to be considered as thieves.

4 *Brahma-vrata* is important in Jaina ethics It has been considered from the points of view of personal efforts for salvation and of social health Detailed classification of the vows and their infractions have been worked out In their analysis we find psychological acumen The Vrata has negative and positive aspects In the negative aspect a householder has to abstain from sexual contact with other's wife *(aparadārā-gamana)*, and positively he has to be satisfied with his own wife He cannot even arrange marriages of other women, except in the case of his own children He should avoid sex literature and sex brooding The *aticāras* of this Vrata cover most

25 *Āvaśyakasūtra* with commentary Haribhadra 821

26 *Tattvārthasūtra* with commentary Siddhasena, vii 22

27 *Śrāvakadharma Pañcāśaka* (Devachanda Lalbhai No 102) 1952

aspects of sexual deviation including that with the lower animals and even with inanimate objects like the figures of women From the earliest days of Jainism, the horror of incest has been constantly felt, as described by Haribhadra[28] while mentioning the desastrous consequences of the violation of this.

5 *Aparigraha-vrata* (the vow of non-possession) is perhaps the most important of the Vratas in the present context of society As Mahāvrata it is required of a Muni to give up every thing that leads to attachment, except perhaps, in some cases, a piece of cloth, a *kamandalu* and a bunch of feathers. He must avoid both external *(bāhya)* and internal *(antara)* possessions *(parigraha)* As an Anuvrata, it emphasises non-attachment One who accumulates property more than required for him, transgresses this Vrata Parigraha (possession) is something explained as a sort of the fascination for material possession· It is the expression of acquisitive instinct which needs to be curbed or else it feeds in what it gets A son's greed for material possessions will lead to ignore his father, and countless evil consequences will follow[29]. If only we know the importance of this Vrata, in the Socratic sense of the word 'know', we would solve most of the problems of social evil The Gunavratas and the Śikṣāvratas have been mentioned with variations The Guṇavratas are : i) *digvrata*, ii) *bhogopabhogoparimāṇa* and iii) *anarthadandavrata* Digvrata restricts the movements in different directions The purpose is to reduce the possibility of committing violence, and this is to be achieved by circumscribing the area in which injury to the living can be committed For example, one is forbidden to climb a mountain or a top of a tree, descend into a well or underground storage of a village, to travel beyond a stipulated limit prescribed by the Acāryas and to move at random There would be infractions of the vow In the *Ratnakarandaka*, Digvrata is defined as the

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28 *Āvaśyaka-sūtra* with Comm by Haribhadra (Agamodaya Samit Sangraha 823 b

29 *Tattvārtha-sūtra* Comm by Siddhasena, vii 22

resolve to desist from injury by circumscribing one's range of movement. As to the limits of time, it is to be practised until death[30]. The Bhogopabhoga-parimāna-vrata forbids or limits one in the use of 'consumable' goods like food and durable goods like furniture in the house The Anarthadaṇḍa-vrata restricts an individual from certain activities, from harmful professions and trades because they would lead to harmful activities which serve no purpose Four types of Anarthadaṇda are mentioned in the Śvetāmbara texts, while Digambaras have five We have tried to avoid the discrepancies in the presentation of the Śvetāmbara and the Digambara writers on the different problems as they are largely concerned with minor details The five types of Anarthadaṇḍa are i) *apadhyāna* (evil concentration like *ārta-dhyāna* and *raudra-dhyāna*, ii) *pramādacārita* (negligent mischief or addiction to vices like alcoholism and gambling). It also includes witnessing dancing, sex displays, cock-fighting and other combats of animals It may include many others bringing about incitement of excessive instinctive activity, iii) *hiṁsā-pradāna* (encouraging injury to life in any form) It forbids us from supplying poison, weapons, fire, rope, swords and other articles for destruction of life[31] iv) *pāpopadeśa* (sinful advice) like instruction in evil trade It is also mentioned that sometimes such adivce, like giving instructions to the farmer to plough when the rains are on, cannot be avoided when a question of being helpful is involved, but it should never be given out of mere garrulity[32] v) *duh-śruti* (bad reading); it consists in reading *kāma-śāstra*, sex and spicy literature including yellow journalism and listening to the faults of others It is the study of work that disturb and spoil the minds with harmful thoughts, worldly attachments, perverse attitude and excitement of passions[33]

30 *Ratnakaraṇḍaka Śrāvakācara* of Samantabhadra iii 22, 23

31 *Ratnakarandaka Śrāvakācāra* of Samantabhadra, iii, 31,

32 *Ratnakaraṇḍaka Śrāvakācāra* 33 also refer *Sāgāradharmāmṛta* of Āśādhara Bombay ed 1917, v 8.

Coming to the Śikṣāvratas, the Śrāvaka has to practise four of them i) *sāmāyika*, ii) *deśāvakāśika* iii) *proṣadhopavāsa*, and iv) *atithi-saṁvibhāga* Sāmāyika is one of the important practices for the layman, and it is one of the six *āvaśyakas* (necessities) for the layman and also for the ascetic for whom it has to be practised lifelong It consists in the attainment of equanimity and tranquility of mind[33] It is a process of becoming one (ekatvagamana), of fusion of body and mind and speech with the Ātman[34] Sāmāyika may be performed in one's own house or in a temple, in the presence of Guru or in a specially built hall, according to the needs of the time and individual Sometimes a distinction is made between the ordinary laymen, affluent men, and men of official status Special procedure for Sāmāyika is laid down with the intention of increasing the prestige of the Jaina community by emphasising the fact that he has adhered to the sacred doctrine[35] In performing the Sāmāyika one should observe the five Samitis and three Guptis and avoid all harmful speech He should recite *pratyākhyāna* avoiding harmful actions and *pratikramaṇa* expressing remorse for past deeds and pray *(ālocanā)* that whatever acts in speech, mind and body made by him in the past may be atoned for It is to seek forgiveness for what has been done so far During the period of *sāmāyika* the layman becomes like an ascetic[36] Samantabhadra shows that a layman performing *sāmāyika* is like an ascetic draped in clothes,[37] although this likeness is only apparent like the description of a woman as *candramukhi*[38] Sāmāyika has to be performed at regular intervals of the day The object of this practice is to gain mental equanimity surcharged with righteousness Deśāvakāśikavrata is a modified version of Digvrata It restricts

33 *Tattvārthasūtra* with Siddhasena's comm vii–15

34 *Tattvārtha-sūtra* with Pūjyapāda's *Sarvārthasiddhi* vii 2

35 Williams (R) *Jaina Yoga* vi 132

36 *Āvaśyaka-sūtra* with Hemacandra's commentary, (1916)

37 *Ratnakaraṇḍaka Śrāvakācāra*, iv 12

38 *Āvaśyaka-sūtra* with Haribhadra's commentary p 833

the movement of an individual to a house or village or a part thereof for a period varying from a *muhūrta* (about 45 minutes) to a few days or even a couple of months[39] The basic idea in such restriction of movement seems to be that it would create mental preparedness for the practice of Vratas more rigorously almost leading to the Mahāvrata temporarily in the state of an ascetic Proṣadhopavāsa-vrata enjoins one to fast at regular intervals in the month, say on the eighth *(aṣṭamī)* and fourteenth day *(caturdaśī)*[40] One should avoid adornment of the body including use of garlands, perfumes etc One should abstain from engaging oneself in worldly duties This is an important step in the direction of mental purification

Dānavrata covers the most important single element in the practice of religion, for without alms-giving by the laity, there could be no ascetics, and Dharma could not easily be preserved and continued[41] It is also termed as *atithi-saṁvibhāga-vrata* or paying due respects to the guest Specific injunctions have been given regarding the qualifications of an *atithi* and the mode of giving alms Varied interpretations have been possible, the Sādhu or monk being accepted as the best *atithi* as he is charged with imparting religious instruction In giving alms one should consider the following five factors i) *pātra* (the recepient) ii) *dāti* (giver), iii) *dātavva* (the object given), iv) *dāna-vidhi* (the manner of giving), and v) *dāna-phala* (the result of giving alms)[42] We should consider the place and time while giving alms Due respect should be given to the recepient and the giver should be free from any taints of passions He should give with full faith in the act of giving Act of charity has no ethical value, if it is to be done with questionable motives If it is to be done out of anger or filled with maudlin sentiments of pity, it would not be considered to be of usual significance

39 *Ratnakaraṇḍaka śrāvakācāra*, iv, 3-4

40 *Tattvārtha-sūtra* vii 16 *and Bhāṣya* of Siddhasena

41 Williams (R) *Jaina Yoga*, p 149

42 *Tattvārthasūtra*, vii, 39 with commentary by Pūjyapāda.

Nor is it possible to justify the act of charity if it were not to produce any tangible welcome result Thus the ends and means must justify each other The Jainas present a synthetic picture of the problem of motive and intention in the act of righteousness The spirit of Anekānta forbids us to take a partial view emphasising either the motive of action or merely the consequences However, in early days, *dāna* to ascetics formed an important duty of laymen Food and sheltei and books are to be supplied to the monks, so that they can devote themselves to study and meditation Concentration *(dhyāna)* is not possible without the minimum necessary physical comfort In addition to *dāna* to the ascetics it is good to do charity to the distressed, strangers from other lands, to the lowliest and the lost This is *karuna-dāna* Above all *dāna* nullifies greed and acquisitiveness, and acquisitiveness is a manifestation of *hiṁsā* And *dana* gives its unfailing fruits. Paradoxically enough the layman charges himself with restrictions exceeding in numder than those accepted by the monk This is due to the large diversity of the evil life in which the layman still stands [43]

So far, we have briefly mentioned the twelve conditions of a layman if he is to be a pious Śrāvaka and a good citizen To these twelve may be added *Saṁlekhanā* as Vrata which is sometimes included as one of the Śikṣāvratas It is not restricted to the ascetics only The lay followers of religion may take Saṁlekhanā in the higher stages of their spiritual development In fact it is regarded as the normal conclusion of one's life except where death makes it impossible to take this vow.[44] With a view to giving a philosophical justification of Samlekhanā we add in the end a note on Saṁlekhanā

A layman who is desirous of attaining the higher stage in the upward path to Mokṣa will have to go through the eleven

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43 Schubring (W) *The doctrine of the Jainas*, p 297 (English translation), (Motilal Banarasidas) 1962

44 *sāgāra-dharmāmṛta* (Manikchanda-granthamālā Bombay 1917) vii

stages of moral and spiritual practice resulting from the careful observations of the twelve vows mentioned so far They are the Pratimās, stages of spiritual progress, and Schubring says "Horizontally expanded as it were, these obligations are projected in the vertical by the ladder of the 11 *uvāsaga-paḍimā*"[45] The eleven Pratimās are the injunctions or the ways of conduct progressively leading towards the development of ideal personality. They present a ladder *(sopāna-mārga)* for the layman.

The eleven Pratimās are — 1) *samyagdṛṣṭi* (right attitude), 2) *vrata* (practice of vows), 3) *sāmāyika* (equanimity which helps in the practice of vows), 4) *prosadha* (fasting on certain days of the month), 5) *sacitta-tyāga* (giving up certain types of food like roots etc), 6) *rātribhojana-tyāga* (giving up eating at night), 7) *brahmacarya* (celibacy), 8) *ārambha-tyāga* (giving up certain types of occupations like agriculture involving injury to living beings), 9) *parigraha-tyāgas* (giving up all possessions except clothes), 10) *anumati-tyāga* (non-participation in the househlod responsibilities), and 11) *uddiṣṭa-tyāga* In this stage the Śrāvaka accepts only the minimum of cloth like the loin cloth *(kaupīna)*[46] There are minor variations in the list of practices presented by the Śvetāmbara and Digambara sects, and they are not relevant for our discussion Suffice it to say that in the progressive realization of these Pratimās a pious layman is led step by step towards the attainment of *samnyāsa*, i e a life of renunciation There is, in this, a psychological presentation of the principal of *varnāśrama* prevailing in the Hindu way of life, because a householder steadily and surely proceeds towards renunciation This transformation is much truer to human nature as there is no sudden transformation which needs acute psychological orientation When one moves from Gṛhasthāśrama to Vānaprasthāśrama and then to *saṁnyāsa*, one

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45 *The Doctrine of the Jainas* by Walther Schubring Translated from the revised German edition by Wolfgang Beurlen, Motilal Banarasidass 1962, p 285

46 *Ratnakaraṇḍaka Śrāvakācāra*, v 25–28

cannot just walk into *samnyāsa* unless one is a prophet, but one has to prepare oneself for the gradual transformation Sudden change from one life into the other may create psychological problems as the repressions would accumulate into the dung-heap of the Unconscious The conception of *pratimās* is, therefore, psychologically sound This can be easily shown from the fact that the first two Pratimās are mental preparations for the practice of rigorous moral life Moral control, like continence is always linked with fasting and the control of nourishment Rich food and clothing have to be avoided as they lead to an easy universe of desires In the ninth and tenth stages one has to break away from the household attachments still living with family and friends He is detached and spends most of the time in contemplation in the temple [47] He does not take part in the affairs of the house nor does he advise the family members in household affairs even if his advice is sought [48] In the eleventh stage he is on the verge of being an ascetic He has to wear a minimum dress like the loin cloth *(kaupīna)* In the eleventh Pratimā two divisions have sometimes been mentioned i) *ksullaka* and ii) *ailaka* In the former there is only provisional ordination which does not bind the ordinated to the monastic life if he has not the vocation The second is the quasi-ascetic, the ascetic on probation Still, in this Pratimā certain features of monk's life are forbidden for the layman He is not allowed to study the mysteries of the sacred texts He may not go round for alms as a monk does, nor practise *trikālayoga*, the form of asceticism which emphasises meditation on a hilltop in the hot season, under a tree during rains and by a river bank in winter They are to wish others as a layman would [49] The Pratimās are, thus, a means to achieve spiritual development which will, in the end, lead the devotee to take a Samlekhanā As a result of the conquest by Moslems who disapproved of nudity and for other reasons

47 *Sāgāradharmāmrta* vii 31–35

48 *Ratnakaraṇḍaka-srāvakācāra*, v 25, 26

49 *Sāgāradharmāmṛta*, vii, 31–35

layman in the 11th Pratimā came, to a larger extent, to take the place of monks[50] Today social conditions have considerably changed, and we are becoming more secular-minded It would be necessary to reorientate our values so as to emphasise the spiritual levels of householder's life in the practice of Vrata and the eleven stages of spiritual development

The Jaina has a conception of an ideal layman and an ideal monk A layman develops twentyone qualities which distinguish him as a perfect gentleman He will be serious in demeanour, good tempered, merciful, straight-forward, wise and modest He is sociable, yet careful, in speech, reverent both to old age and old customs. A true ascetic should possess twentyeight qualities, for he must keep the five vows, control his five senses renounce greed, practise forgiveness and possess high ideals He must be self-denying and endure hardships, always aiming at the highest ideal of perfection

In the present survey of the ethics of Jainas we can see the spirit of Anekānta pervading the two levels of moral life—the ascetic and the householder They are not opposed to each other, nor do they present any degree of comparison The distinction between the *śrāvaka-dharma* and *muni-dharma* is only to show that there is a continuity in the spiritual efforts of man. Hunger and thirst for righteousness flowers into perfection only gradually if watered with slow and steady flow of moral and spiritual practice The lay estate was initially admitted in deference to human frailty and was regarded in theory as a stage of preparation for the ascetic life. Later it gained importance as the foundation for spiritual ends Layman's ethic was always considered with reference to the prevailing social and religious conditions Local usage or customary law- the *deśācāra,* though accorded no mandatory force, has always been admitted as a guide, wherever there is no conflict with the Jaina doctrine and

50 Williams (R.,) *Jaina Yoga*, p 181

more particularly in the modern period it has been increasingly incorporated in the *Śrāvakācāra*[51]

The pervasion of the spirit of Anekānta can be demonstrated by the theory and practice of Ahimsā as the cardinal ethical principle of Jainas It is considered as the fundamental principle of this religion *ahimsa paramo dharmaḥ* We may, therefore, aptly add a critique of Ahimsā

The five Vratas have been important for the Jaina way of life They have undergone modifications as to their application in the practice by householders as and when necessary according to the need of the social structure And 'changelessness of Jainism is no more than a myth' Had Jainism become a majority religion in Southern India 'something akin to Digambara Mahāyāna might have emerged' Whilst the dogma remains strikingly firm the ritual changes and assumes an astonishing complexity and richness of symbolism[52] For instance Dānavrata has widened its field from feeding the ascetics to religious endowments, and Yātrā ceases to be a mere promenading of the idols through city on a festival day and comes to denote an organised convoy going on a pilgrimage to distant sacred places And all the time more and more stress is being laid on the individual's duty to the community[53]

Jainism is a *tīrtha* a way of progress through life, and whilst the *yatyācāra* teaches the individual how to organise his own salvation, the aim of *śrāvakācāra* is to ensure that an environment is created in which the ascetic may be able to travel the road of Mokṣa[54] The emphasis has also to be on the community as well as the individual This is clear from modifications of the practices and assimilation of the prevailing ritual and practices in Hindu society, as for instance, in the adoption of the right of Upanayana and marriage rites

51 Ibid p XVII

52 Ibid, p XX

53 Ibid, XXI P

54 *Jaina Yoga*, p XX

The importance of *śrāvakācāra* has been enhanced by the fact that it has wide-spread application to the community, and moral ideas of the lay followers have been suited to the needs of the society for good and perfect social order. They are still useful in the perfect social order They are still useful in the daily life of man, whether he be a Jaina or non-Jaina A perfect social order would be possible if we follow the Vratas carefully The Aṇuvrata movement started by Muni Tulsiji is a welcome crusade against the evils in society, and the most useful effort towards establishing a coherent, healthy and moral social order. The supreme importance of the lay ethics as given by the Jainas has been clear by the *aticāras* (infractions) elaborately mentioned by the Ācāryas

The ethical ideal of a Jaina is not mere pleasure of the senses nor gratification of the body Pleasures of the senses are insatiable More we get them the more we want and the more pained we are There is glue as it were in pleasure : those who are not given to pleasure are not soiled by it, those who love pleasure must wander about in Saṁsāra, those who do not will be liberated Like the two clods of clay, one wet and the other dry, flung at the wall, those who love pleasure get clung to the influx of Karma, but the passionless are free [55] Not the pleasures of the moment nor even the greatest happiness of the greatest number are attractions to the truly pious, for, their ultimate end is to attain perfection and to lead other men to the path of righteousness Yet the Jaina does not say that pleasures of the senses are to be completely avoided, specially for the lay disciple And mortification of the body is equally one-sided Rigorous asceticism for a monk is a means to an end and not an end in itself For a lay follower, he may continue his occupation, earn money, live a family life and enjoy normal acceptable pleasures of life in good spirit according to the needs and status of an individual in society

55 *Uttarādhyayana-sūtra*, XXV, 41-43 (S B E Vol XLV).

Jainism aims at self-realization, and the self to be realised is the transcendental and pure self The empirical self is to be cared for and its energy is to be channelised in the direction of the attainment of the highest ideal of Mokṣa

SAMLEKHANĀ. In the present political life of our country, fasting unto death for specific ends has been very common The *Manu Smṛti* mentions some traditional methods of fasting unto death in order to get back the loan that was once given[56] The *Rājataraṅgiṇī* refers to the Brahmins resorting to fast in order to obtain justice or protest against the abuses Religious suicide is occasionally commended by the Hindus With a vow to some deity they starve themselves to death, enter fire and throw themselves down a precipice[57]

The Jainas were opposed to such forms of death They called such death as unwise *(bāla-marana)* It has no moral justification The *Uttarādhyayana Sūtra* condemns such practices and states that those who use weapons, throw themselves into the fire and water, and use things not prescribed by the rules of conduct, are liable to be caught in the wheel of *saṁsāra* Such persons are caught in the *maha-dharma.*[58] Fasting unto death for specific purposes has an element of coercion which is against the spirit of non-violence

However, the Jainas have commended fasting as an important means to self-realization Among the austerities, fasting is the most conspicuous, the jainas have developed it into a kind of art They have reached a remarkable proficiency in it[59] The Jaina monks and the laymen have to fast at regular intervals for their spiritual progress More important is

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56 *The Manu Smrti*, VIII 49

57 Jacobi (H) E R R Vol IV, p 484 *Death and the Disposal of the Dead*

58 *Uttarādhyayana-Sūtra*, XXXVI, (260)

59 Jacobi (H) *Studies in Jainism*, p 84

fasting unto death It is called *Saṁlekhanā.* The Jainas have worked out a scientific analysis of Saṁlekhanā.[60]

Fasting unto death for specific purposes has raised moral problems The question whether it would be a suicide and as such unjustifiable has been persistently asked with no relevant answer The Jaina theory of Saṁlekhanā has raised similar problems It is a much misunderstood doctrine, both in its theory and practice Radhakrishnan makes mention of it as a form of suicide[61] The Rev Dr A C Bouquet, Trinity College, Cambridge, states that the attitude of the Stoic towards his own death seems to be curious He claims that one is entitled to do whatever one likes with ones own life Perhaps the Jaina, 'if interrogated, might say the same thing '[62] He gives an instance of Zeno who is said to have suffocated himself to death in his old age because he had damaged one of his hands It can only be said that a better understanding of the Jaina theory of Saṁlekhanā would dispel the misgivings about it as a form of suicide and as an act of disregard for life It is, therefore, necessary to analyse the theory and practice of Saṁlekhanā as the Jainas presented

According to Jainas, the individual souls are pure and perfect in their real nature They are substances distinct from matter Through the incessant activity, the souls get infected with matter The Karma, which is of eight types and which is material in nature accumulates and vitiates the soul from its purity The souls get entangled in the wheel of Saṁsāra This is beginningless, though it has an end The end to be achieved is the freedom from the bonds of this empirical life It is to be achieved through the three 'jewels'— right intuition, right knowledge and right action[63] The way to Mokṣa which is the final

60 Ibid
61 Radhakrishnan (S) *Indian Philosophy,* Vol I, p 327
62 Bouquet A C (Rev Stoics and Buddhists paper read at 35th Session Indian Philosophical Congress Waltair, 1960 Journal Selected papers p 16
63 *Tattvārtha-Sūtra,* I

end, is long *arduous* The moral codes of religious practices, which are rigorous, gradually lead to self-realization In the final phase of self-realisation, as also in emergencies, the Jaina devotee, a monk or a householder *(śrāvaka)* is enjoined to abstain from food and drink gradually and fast unto death Death is not the final end and destruction of self It is only casting off the body, freedom from the bonds of life We are asked to accept a quiet death, as far as possible, within the limits of our capacity This is Samlekhanā.

Samlekhanā is a step towards self-realization It is meant to free oneself from the bonds of the body, which is no longer useful It is described as the process of self-control by which senses, pleasures and passions are purged off and destroyed It is called *samādhi-maraṇa* or *saṁnyāsa-marana* For a Jaina, the final emancipation by Saṁlekhanā is the ideal end to be devoutly to be wished for If a pious man, self-controlled throughout his life were to die a common death, all his efforts at a spiritual progress would be wasted He will not be free from the wheel of Samsāra, because Samlekhanā is the highest form of *tapas* [64]

But Saṁlekhanā is not to be taken lightly It is not to be universally practised without distinguishing individual capacity and motivation. Certain specific conditions are laid down, which are to be strictly followed if one is to practise such fast unto death Saṁlekhanā is to be adopted in two cases *a*) in cases of emergencies and *b*) as the end of a regular religious career The two forms of Saṁlekhanā are equally applicable to the monks and laymen

a) As an emergency measure, we are to fast unto death only when we are faced with terrible famine, when overpowered by foreign domination, at the time of spiritual calamities when it would be impossible for us to live a pious life and to do the

64 *Ratnakarandaka-Śrāvakācāra*, 123

duties as a good citizen [65] The same should be practised when we are in the grip of an incurable disease and when we are too old as not to be able to live normal righteous life In these cases we have to depend on others We become a burden to society without any possibility of reciprocating the good either for one-self or for others Under such circumstances only should we decide to end this life by fasting unto death If a monk falls ill and it is not possible for him to continue the practice of his vows and to lead the ascetic life, he should decide to take Samlekhanā [66] In all these cases, however, one has perforce to take the permission of the teacher who will give permission to practise Samlekhanā only after examining the capacity of the individual One who has not the strength of will is forbidden to take Sa*m*lekhanā

b) Sa*ṁ*lekhanā forms a regular religious career both for ascetics and householders A householder *(śrāvaka)* has to go through a regular religious career through the gradual practice of eleven *pratimās* (stages of conduct) In the last stage, he becomes practically a monk At the end of the period, he abstains from food and drink and devotes himself to self-mortifications He continues his fast, patiently waiting for death In the case of the monk, the practice of Samlekhanā may last twelve years For the householder who has practically become a monk it would take twelve months Firm faith in Jainism, observance of Vratas (vows) and Samlekhanā according to rules at the time of death, constitute the duties of the householder [67] A Jaina monk must prepare himself by a course of graduated fasting lasting as long as twelve years If however, he is sick and is unable to maintain the course of rigid self-discipline to which he is vowed he may fast unto death without any preliminary preparation [68] The Jaina tradition looks at Samlekhanā

65 *Bhagavatī Ārādhanā*, 15
66 Jacobi (H) ' *Death and the Disposal of the Dead*" ERE, Vol IV p 484
67 *Epigraphia Carnatica*, II Introduction pp 69–70
68 *Sources of Indian Tradition*, Part II, A L Basham, p 69

as the highest end to be achieved in the course of spiritual struggle, and finds there no cause for tears[69] But it has to be noted that, even at this stage, such a course of death has to be adopted only with the permission of the teacher The *Ācārāṅga Sūtra* exhorts the monks to practise this great penance as the final end of the religious course to reach the triumphant end of spiritual struggle[70] In the *Manu Smṛti* we get a similar instruction to the ascetics They are asked to walk straight, fully determined in the north-easterly direction, subsisting on water and air, until the body sinks to rest[71] This is the great journey *(mahāprasthāna)* which ends in death When the ascetic is incurably diseased or meets with a great misfortune he should accept voluntary death It is taught in the Śāstras, it is not opposed to the Vedic rules which forbid suicide[72] Bühler remarks that voluntary death by starvation was considered at that time to be a befitting conclusion of a hermit life The antiquity and the general prevalence of the practice may be inferred from the fact that the Jaina ascetics too consider it particularly meritorious[73] Among the Mahārāṣtra mystics we mention the name of Jñāneśvara who gave up his life voluntarily, though it cannot be compared to the Jaina vow of Saṁlekhanā[74] It is necessary to note that, according to the Jainas, Saṁlekhanā is to be practised only when ordinarily death is felt imminent

At the proper time, having taken the permission of Guru, one must prepare oneself for the practice of this type of end It needs physical and mental preparation Gradual development of self-control is to be effected, the passions have to be conquered, emotions subdued and the urges to be controlled and channelised to the fulfilment of the desired end One

69 *Ācārānga Sūtra*, 1, 7, 6
70 Ibid 17 6
71 *The Manu Smrti* (SFE Vol XXV) VI, 31
72 *The Manu Smṛti*, comment
73 Ibid, Commentary Buhler
74 *Nāmadeva Gāthā* (Poona 1924) *Samādhi Prakaraṇa*

should contemplate on the importance of virtues Having called relatives and friends, one should seek their forgiveness for any transgressions in conduct— 'should forgiveness give and take' With malice towards none and charity for all one should start the practice of Saṁlekhanā In the *Ratnakaraṇḍaka Śrāvakācāra*, we get the description of mental preparation for the fast, we should conquer all emotional excitement, like fear, anger and grief We should overcome love, attachment and hatred, with a peace of mind which is not possible by craving for anything empirical, we should reach the mental dignity and calm which is rarely possible in the turmoil of this world [75]

The gradual process of self-mortification is psychologically significant It is not to be a slow death, nor is it meant to intensify the rigour of mortification The primary motive is to make the person physically and mentally prepared to accept the inevitable end to lighten the burden of pain It is very important to note that we are told not to desire for death nor for life during the practice of Samlekhanā [76] We are not to be ruffled or agitated with hopes for life or fear of death We have to be free from the memories of the friendly attachment and the anxiety for the heavenly bliss Quickly reducing the flesh by increasing the pace of fasting may give rise to emotional excitement and morbid thoughts, which are harmful to the undisturbed spiritual end [77]

Fasting has, therefore, to be gradual without in any way disturbing the physical and the moral poise We should first giveup solid food and take liquid food like milk and butter milk Then we should start taking only warm water In the last stage, even the water has to be given up We should wait for the end, reciting hymns *(pañcanamaskāra-mantra)* All this has to be done gradually and keeping in mind the capacity of the individual

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75 *Ratnakaraṇḍaka Śrāvakācāra*, 126
76 *Ratnakaraṇḍaka*, 126, 127
77 *Abhidhāna Rājendra* Vol VII, p 214

The analysis of the process of Samlekhanā shows that it has two primary stages, which are sometimes referred to as of two types The first requisite is the mental discipline and then comes the mortification of the body by fasting Accordingly, a distinction has been made in the practice of Samlekhanā as *a)* the mental discipline *(kaṣāya-saṁlekhanā)* which consists in the control of the passions and the attainment of the perfect equanimity of mind, *b)* practice of fasting gradually which leads to the gradual mortification of the body *(kāya-samlekhanā)*[78] The two are complementaries to each other, although the mental discipline is a necessary condition of the fast unto death.

A fundamental question whether Samlekhanā is not to be described as a form of suicide and as such unjustifiable, has been raised by some We referred to this doubt earlier But, from the analysis of the theory and practice of Samlekhanā so far given it can be said that Samlekhanā cannot be described as suicide It does not contain the elements to make it suicide It cannot be called suicide because

a) Destruction of life may be described as of three types i) self-destruction *(ātmavadha)*, ii) destruction of others *paravadha)*, and iii) destruction of both (*ubhaya-vadha*)

But Saṁlekhanā is neither of these It is not motivated by any desire for killing It is not filled with attachment or aversion No passions envelop the person It is free from any form of craving Such is not the case in suicide or homicide[79] Pūjyapāda mentions that Saṁlekhanā cannot be called suicide because there is no *rāga* (excitement of passions) in it He compares the layman taking Samlekhanā to a householder who has stored goods in a ware-house If there is danger he will try to save the whole building, but if that becomes

78 Ibid

79 *Abhidhāna Rājendra* Vol, p 214

impossible he does his best to preserve at least the goods The ware-house is the body and the goods are the Vratas.[80]

b) One who practises Samlekhanā must not be agitated by the desire for life nor for death He should not, for a moment, feel that he would live for some more time, nor should he feel overpowered by the agony of the fast, he should get speedy death to free himself from the pain[81] Desire for life, fear of death, memories of the days that we spent, attachment to the relatives and friends and craving for the glories of the future happiness as a consequence of the practice of Saṁlekhanā are transgressions of the vow of Saṁlekhanā They are to be avoided at any cost

c) It may also be noted that, according to the Jainas, the body is not to be considered as merely a prison-house to be discarded at the earliest possible moment It is a means, a vehicle of attaining the highest end of perfection We are reminded that it is rare to get a human life, it is rarer still that we get an opportunity of the possibility of spiritual progress. We should not wantonly cast away the human body that we have got, without making use of it for the struggle to reach the stages of self-realisation This is possible by the control of mind and body for spiritual culture

d) Above all, the Jainas are the greatest champions of non-violence Ahiṃsa is the creed of the Jaina religion It is the first Mahāvrata (the great vow) It would be inconsistent to believe that those who considered life as sacred and those who condemned *hiṃsā* (injury of any type) should have no regard for life and preach self-destruction

e) It is for this reason that the Jaina considered wanton self-destruction by other methods like taking poison and falling

80 *Tattvārthasūtra*, viii 22, with commentary by Pūjyapāda Also refer to *Purusārtha-Siddhyupāya* of Amṛtacandra, 175

81 *Ratnakaraṇḍaka Śrāvakācāra* 129 Commentary

down a precipice as a suicide *bāla-maraṇa* and as such unjustifiable[82]

The word suicide as employed includes all cases of self-destruction, irrespective of the mental conditions of the person committing the act In its technical and legal sense, it means self-destruction by a sane person or voluntary and intentional destruction of his own life by a person of sound mind, the further qualification being added by some definitions that he must have attained years of discretion[83] In this sense Samlekhanā would not be suicide, as it is not self destruction at all There is gradual mortification of the flesh without causing any appreciable physical and mental disturbance The self is to be freed from the bonds of the body From the ultimate point of view *(niścaya-naya)*, the self is pure and indestructible The practice of Saṁlekhanā is compared to cutting or operating a boil on the body, which cannot be called destruction of the body[84] In this sense Samlekhanā is described as the final freedom of the soul from the bonds of life

Whatever else may be the legal implications of suicide, we have to remember that Saṁlekhanā is to be looked at from the spiritual point of view

We are in a world where spiritual values have declined The flesh is too much with us We cannot look beyond and pine for what is not Saṁlekhanā is to be looked at as physical mortification, self-culture and spiritual salvation

II A Critique of Ahiṁsā : *Ahiṁsā*, non-violence, has been an important principle in the history of human civilization As a moral injunction it was universally applicable in the religious

82 (i) *Uttarādhyayana sūtra* XXXVI (266) (ii) Jacobi *Death and the disposal of the Dead*—ERE IV, p 484 (iii) Deo S B, *History of Jaina Monachism*, p 461

83 *Corpus Juris*, Vol LX (1932) Edt Mack W p 595

84 *Abhidhāna Rājendra*, Vol VII, p 220

sphere. It has been accepted as a moral principle in Indian thought and religion Gandhiji has extended the principle of nonviolence to the social and political fields. For him non-violence was a creed. He developed a method and a technique of nonviolence for attaining social and political justice. Zimmer says that *Ahiṁsa*, non-violence or non-killing is the first principle in the Dharma of saints or sages by which they lift themselves out of the range of the normal human action.

In the history of Indian thought *Ahiṁsā* arose out of the needs of resisting the excesses of violence performed in the name of religion and for the sake of salvation at the time of sacrifices Animal sacrifice was prevalent in the Vedic and to some extent in Upaniṣadic periods However, a gradual awareness of undesirability of animal sacrifice was being felt at the time of Upaniṣads In the Upaniṣads we get passages where the virtues of non-violence have been upheld In the *Chāndogya Upaniṣad* life is described as a great festival in which qualities like *tapas*, self-renunciation and *Ahiṁsā* (non-violence) are expressed [85]

In the *Bṛhadāraṇyaka Upaniṣad* we are asked to meditate on horse sacrifice [86] Self-discipline, generosity, straight-forwardness and *ahiṁsā* are the qualities that one should develop [87] Radhakrishnan writes that the authors of the Upaniṣads had a sufficient sense of the historic to know that their protest would become ineffective if it should demand a revolution in things.[88] In the *Bhagavadgītā* we get a description of the qualities that we should possess in order to be perfect [89] Absolute non-injury is prescribed by the Yoga system [90] Hiṁsā is the root of all evil It should be avoided by all means Non-injury is the root of all

85 *Chān Up* iii, 16
86 *Bṛh Up* i, 1, 2
87 *Chān Up* iii
88 *Indian Philosophy*, Vol I, p 148 Allen & Unwin, 1941.
89 *Bhagavadgītā* Canto 16
90 *Yoga Sūtra* ii, 30 and *Bhāsya*.

negative and positive virtues The Sāmkhya, the Yoga, Buddhism and Jainism agree on this point

The protests against animal sacrifice were more pronounced and vehement from the Buddhists and the Jainas The Buddha was against animal sacrifice and the rituals He described the priests as 'tricksters' and using holy words for pay In the *Mahāvagga* we get a description of the instructions the Buddha gave to the disciples regarding the acceptance of food.[91] He asked his disciples not to injure any animal on a purpose or for sport.[92] In Aśoka's edicts we get regulations for the protection of animals and birds, forests were not to be burnt, not even chaff containing living things However, the protests from the Jainas were more vehement and explicit In fact non-violence is the cardinal principle of Jainism *Ahiṁsā paramo dharmah* It has now been clear that non-violence has been preached by the Jainas much earlier than Mahāvīra *Uttarādhyayana Sūtra* gives the description of the meeting of Keśi, a disciple of Pārśva, and Gautama, a disciple of Vardhamāna, for a discussion regarding the agreement in the doctrines of the two Prophets[93] Pārśva was the twenty-third Tīrthankara who lived about two hundred and fifty years before Vardhamāna He preached four moral injuctions or Vratas Ahimsā was one of them Vardhamāna carried the traditions of Pārśva and added one more Vrata[94] It appears that *ahimsā* as a moral injuction must have been a pre-Aryan principle which was later assimilated in the Aryan way of life The Jainas made non-violence the most fundamental principle of their religious life They made a systematic analysis of the principle, almost to the point of making it a science All other moral injunctions were subordinated to *ahimsā*

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91 Rhys Davids *Buddhist India*, p 215

92 *The Vinaya Texts*, XVIII, p 117

93 *Uttarādhyayana Sūtra*, XXIII and Comments by Jacobi in S B E Vol XLV Part II, p 193

94 *History of Pre-Buddhist Indian Philosophy*, Barua Ch XXVI

The Jaina theory of *ahimsā* has influenced the way of Indian thought for centuries Gandhiji's *satyāgraha* has been built up on the analysis of non-violence by the Jainas Gandhiji was influenced by the Jaina saints Zimmer writes that Gandhiji's programme of Satyāgraha as an expression of Ahiṁsā is a serious, very brave and potentially vastly powerful modern experiment in the ancient Hindu science.[95] Polak said that the first five of Gandhi's vows were the code of Jaina monks during two thousand years [96] Gandhiji has himself stated that he derived much benefit from the Jaina religious works as from the scriptures of other great faiths of the world [97]

But the Jaina theory and practice of *ahiṁsā* has often been misunderstood Even eminent scholars have not been able to look at the practice of *ahimsā* in the right context Some of the excesses of the practice of ahiṁsā have been mentioned with a view to showing that the principle is not self-consistent. Monier Williams, in his article on Jainism, mentioned that the Jainas outdo every other Indian sect in carrying the prohibition to the most preposterous extremes The institution of Panjrapol, the hospital for diseased animals in Bombay, has been cited as an example The Jainas and Vaiṣṇavas help this institution liberally [98] Mrs Stevenson said that the principle of Ahiṁsā is scientifically impossible for a life motto, since it is contrary to the code of nature [99] Zimmer also mentions some of the curious excesses of the practice of non-violence by the Jainas in Bombay [100]

It is, therefore, necessary to see the Jaina view of *ahiṁsā* in its full perspective and to see if it is really 'scientifically impossible' to take Ahiṁsā as a creed of one's life, as Gandhiji did.

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95 *Philosophies of India* by Zimmer, p 172
96 *Mahatma Gandhi* by H S L Polak and others, p 112
97 *Letter from Gandhiji in Modern Review*, October, 1916
98 *Studies in Buddhism* (1953), Calcutta, p 105
99 *The Heart of Jainism* (Humphrey Milford) 1915, p 287
100 *Philosophies of India* by Zimmer, p 251

The Jaina theory of Ahiṁsā is based on the animistic conception of the universe. Jainism is dualistic All things are divided into the living and the non-living The Jainas believe in the plurality of the Jīvas, living individuals The Jīvas in the phenomenal world, *saṁsārī jīvas*, are classified on the basis of various principles like the status and number of sense organs There are the *sthāvara jīvas*, the immovable souls This is a vegetable kingdom There are one-sensed organisms, like earth-bodied, water-bodied and the plants They possess the sense of touch The animals with movements are called *trasa jīvas* They have more than one sense and up to five senses according to the degree of development

The Jīvas are possessed of *prānas*, the life forces In the Jaina scriptures ten kinds of life forces are mentioned, like the five senses, mind, speech and body, respiration and the age force The Jīvas, possess different forces according to the degree of their perfection

On the basis of this analysis of the living organisms and the life forces possessed by them, Ahiṁsā is non injury or non-violence to any living individual or a life force of the individual by the three Yogas, activities, and three *kāraṇas* We are not to injure any living organism, however small it may be, or a life force of the organism directly with our own hands, by causing someone to do so on our behalf, or even giving consent to the act of injury caused by others These are the three Yogas For instance, we should not kill an animal We should not mutilate a sense organ of the animal We should not ourselves do this, we should not cause others to do this nor should we consent to injury caused by others Practice of Hiṁsā is further qualified by three Guptis they refer to three Karaṇas We are asked not to injure any Jīva or *prāna* physically or in speech or in mind We should not speak about injury nor should we harbour any thought of injuring an animal[101]

101 *Tattvārtha Sūtra and Commentary*, VII 5

The consequences of violating the principle of non-violence are misery in this world and in the next[102] He who commits violence is always agitated and afflicted He is actuated by animosity He suffers physical and mental torture in this world After death he is reborn taking a despicable life[103]

This gives a rigorous principle of Ahiṁsā to be practised by all We are enjoined to abstain from Himsā very strictly, directly or indirectly, in body, mind and speech In this sense the principle of Ahimsā would appear to be abstract and the practice impossible Every moment we have to tread on life, however minute it may be In the struggle for existence, complete abstinence from injury would make life itself impossible, Movement of any sort in this world would be impossible

The Jainas were aware of this difficulty They were aware that it would be difficult to accept unqualified practice of non-violence in the sense presented so far In fact, the Jaina scriptures did not preach the practice of such unqualified and abstract principle of Ahimsā The principle of Ahiṁsā had to be fitted with the possible practice in this world The right understanding of Ahimsā would be possible if we analyse the concept of Hiṁsā or violence

In the *Tattvārtha Sūtra* we read that *himsā* is injury or violence caused to the living organism due to carelessness and negligence, and actuated by passions like pride and prejudice, attachment and hatred[104] In *Yaśastilaka* Somadeva defines *himsā* as injury to living beings through error of judgement. He says *"yat syāt pramādayogena prāṇiṣu prānahāpanam"* This definition of *himsā* has two elements i) injury to life and ii) the motivation of causing injury To injure another life is to cause pain to it but mere injury may not be characterised as *himsā* It has to be considered with reference to motive It

102 ibid and *Sarvārthasiddhi*, VII, 5-9

103 ibid

104. *Pramattayogāt prānavyapar opaṇaṃ hiṁsā*, *T S* VII 8

would be called *himsā* if it is impelled by passions and feelings like attachment, hate and prejudice, if it is due to negligence or carelessness Such injury is contaminated with feelings Similarly violence caused or induced with a specific and conscious purpose would be *himsā* For instance, negligence brings sin, and the soul is defiled even though there may not be any actual injury to life On the contrary a careful and a pious man who is not disturbed by passions and who is kind towards animals will not suffer the sin of violence even if by accident, injury is caused to life[105] We may call this motivation for violence "the mental set" for *himsā* This analysis of *himsā* gives the emphasis on the motive theory of conduct in morality although consequences are not altogether ignored The utilitarians emphasised that rightness of an action depends on the consequence of the action and not to be determined by the motive The Jainas have, in a sense, combined the two views, from their Anekānta attitude One of the conditions of *himsā* is physical injury to life But more important than the physical injury is the inner motive Speaking harsh words is *himsā*, harbouring evil thoughts is also *himsā* However, the inner motive for injury to life does bring its own consequence in the form of accumulation of Karma and the defilement of the soul.

We are, thus, saved from the avoidable fear of defiling our souls due to violence for which we may not be really responsible nor even aware of

The fear and the suffering due to fear of causing injury to living beings, are further reduced by the specific injunctions of the scriptures According to the Jaina Śāstras the practice of the vow of Ahiṁsā is to be graded in two levels On the higher level are the ascetics, men who have renounced the world On the lower level are the persons who still pursue the things of this world

105 *Pravacanāsāra* by Kundakundācārya, 3 17

The *Ācārāṅga sūtra* gives a detailed description of the rules to be followed by the homeless ascetics in the practice of the vow of non-violence. The ascetics have to practise five great vows, Mahāvratas, in all their severity *Ahimsā* is the first among the five great vows The ascetic must try to avoid injuring any form of life including one-sensed organisms to the best of his ability and as far as it is humanly possible For instance, he must walk carefully along the trodden path so as to detect the presence of insects; he must use gentle form of expression; and he should be careful as to the food given to himby others. The injunctions for the practice of non-violence by the Munis are very strict and severe But, in the case of the householder, a more liberal view is taken in giving instructions for the practice of non-violence and other Vratas Non-violence is one of the *anu-vratas* The householder is to see that he does not injure any living being as far as possible and intentionally In the *Ratnakarandaka śrāvakācāra*, the house-holder is enjoined not to cause injury himself or be an agent for such injury knowingly, *saṁkalpāt* He should be free from *sthūla-hiṁsā*. In his case the prohibition of *himsā* begins with two sensed organisms, because it would be impossible for him to practise non-injury to one-sensed organisms, intentionally or unintentionally in the conduct of his daily life He is, therefore, exempted from this restriction [106]

Even in this practice of non-violence, certain forms of injury are permitted as exceptional cases For instance, it is recognised as a duty of Kṣatriya, the warrior class, to defend the weak even with arms In the *Ādipurāṇa*[107] there is a description that Ṛṣabha, the first Tīrthaṅkara, gave training to his subjects in agriculture, in trade and in the use of arms However, the householders are strictly forbidden to cause injury even in the lowest animals wantonly and on purpose. *Himsā* caused to animals while doing his duty, accidentally and unintentionally and while in the pursuit of just cause is not

106 *Cāritrādhikāra*, 53 107 *Ādipurāṇa*, 16

considered to be a sin. In the *Yaśastilaka*, Somadeva forbids the Kṣatriya to indulge in indiscrete killing even in battle

We are here reminded of Gandhiji's words when he said that violence is preferred to cowardice. He exhorted the Indian women to resist the attacks of the gundas even with violence, if necessary He said 'I do believe that where there is a choice between cowardice and violence, I would advise violence Hence it was that I took part in the Boer War, so called Zulu Rebellion and the late War.[108] But Gandhiji said that non-violence is infinitely superior to violence Forgiveness adorns the soldier For the Jainas also, non-violence is not the policy of the weak It needs self-control A self-controlled man is free from fear, fear of doing injury or injustice. The bases of Ahiṁsā must be self-confidence and peace of mind A coward has no moral strength to observe non-violence One who stands courageous and undisturbed in the face of violence is a true follower of *ahiṁsā* He looks at the enemy as a friend Gandhiji said that a mouse hardly forgives a cat when it allows itself to be torn to pieces by her.[109] He said non-violence is the law of our species, while violence is the law of the brute

Non-violence is not mere non-injury in the negative sense It has also a positive content It implies the presence of cultivated and noble sentiments, like kindness and compassion for all living creatures It also implies self-sacrifice The Buddha renounced the pleasures of the world out of compassion for all living creatures Jesus was filled with compassion when he said "whoever shall smite thee in the right cheek, turn to him the other also"[110] He demanded self-sacrifice In the *Yaśastilaka*, Somadeva enumerates qualities that should be cultivated to realise the ideal of *ahimsā* The qualities are

108 *Young India*, August 11, 1920, Doctrine of the Sword

109 *Young India*, August 11, 1920

110 *Mathew*, 5, 39–42

1) *maitrī*, a disposition not to cause any suffering to any living being in mind, body and speech, 2) *pramoda*, affection coupled with respect for men eminent for their virtues and religious-austerities, 3) *kāruṇya*, will to help the poor and 4) *mādhyasthya*, an equitable attitude. *Ahiṁsā* is, thus, a positive virtue and it resolves itself into *Jīva-dayā*, compassion for living creatures [111]

It may be noted that the practice of *ahiṁsā* is primarily meant to save our souls Hiṁsā and Ahiṁsā relate only to one's soul and not to those of others. Ahiṁsā is kindness to others, but it is kindness to the extent that we save others from the sin of violence If we give pain to anyone we lower ourselves Self-culture is the main problem in the practice of Ahiṁsā, In the *Sūtrakṛtāṅga* it is said that a person causes violence out of greed or if he supports such violence of others, he increases the enemies of his own soul.[112]

In the *Ācārānga Sūtra* we are asked to consider ourselves to be in the position of the persons or animals to whom we want to cause injury.[113] Gandhiji said, "I believe in loving my enemies, I believe in non-violence as the only remedy open to Hindus and Muslims I believe in the power of suffering to melt the stoniest heart" [114]

This is the content of the Jaina theory of *ahiṁsā* It is possible to say that the doctrine of Ahiṁsā is not abstract nor inconsistent with the laws of nature. The practice of *Ahiṁsā* is not also impossible It is true that there have been some excesses in the practice of *ahiṁsā* both in the injunctions of the Śāstras and in the practice by enthusiastic devotees However, these excesses can be properly understood if they are looked at in the historical perspective Jainas developed polemic against

111 *Yaśastilaka*, 334-337
112 *Sūtrakṛtanga*, I, 1
113 *Ācārānga Sūtra*, v 1
114 'Love and Hate' 1922 *Young India*, December 1920

animal sacrifice and violence caused to animals at the time of worship their protests were vigorous. The excesses of practice were meant to overcome the difficulties and to impress on the necessity of saving the animals from the pitiless injuries caused to them. The influence of the Jaina concept of *ahiṁsā* has been tremendous on the history of the religious practices in India. Animal sacrifices had to be given up to satisfy the demands of the Buddhists and primarily the Jainas

That living beings live is no kindness, because they live according to their age of *āyuṣ-karma* That they die is no *himsā* because when the *āyuṣ-karma* is complete beings die without any exterior cause Natural death without any cause is not *himsā* It is only those who kill or injure that are guilty of *hiṁsā*, although it may be argued that the animal that is killed dies because its *āyuṣ-karma* is complete We should not be the cause of its death Not to kill or injure any living being is kindness *Ahiṁsā* is beneficial to all beings, to the persons who practise *ahimsā* and those who are saved by *ahimsā* In *ahiṁsā* there is a force of the soul. It destroys all anxiety, disorder and cowardice *Ahiṁsā* can overcome and defeat the most cruel brute force Gandhiji has shown this by the Satyāgraha movement against the mighty British Empire Zimmer said that Gandhiji's Satyāgraha confronted great Britain's untruth with Indian truth This is the battle waged on the collosal modern scale, and according to the principles from the text books not of the Royal Military College but of Brahman [115] The *Praśna Vyākarana Sūtra* gives sixty names ascribed to *ahimsā* and states that *ahiṁsā* does good to all [116] Gandhiji said when Motilal Nehru and others were arrested that victory is complete if non-violence reigns supreme in spite of the arrest, we are out to be killed without killing, by non-violence, non-co-operation we seek to conquer the English administrators and their supporters [117]

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115 *Philosophies of India*, Zimmer, p 172

116 *Praśna Vyākaraṇa Sūtra* Ch I, Sūtra II

117 The Doctrine of the Sword *Young India*, *Aug* 11, 1920

It is the sacred duty of every Indian to fight for the nation in this hour of difficulty On this depends our honour and integrity. This is a war, if it may be called so, not for the sake of war but for the sake of vindicating our right of existence as a free nation Violence in self-defence is not to be considered as unjustified as long as we live and take interest in the activities of this life. And live we must, we must also take due share of the responsibility in social and political life in our country, although the consummation of the ideal would be renunciation But universal renunciation is equally unjustified from the point of view of social good, unless one is a 'heaven born prophet' or an ascetic

However, even in performing the duties of a citizen in defending our country we should see that we use the minimum of violence and sparingly This is in keeping with the tradition of our country

Still, this does not mean we have given up the significance of non-violence as a supreme principle of life and spirituality We are now only to be aware of our imperfection and to adjust ourselves as best as we can in this imperfect life We pursue the ends of this life, and moving on the wheel of life we have to see that our duty to others is also important in its own way Considered rom the perspective of history and the present conditions of our society, it would appear strange that, we, in India, steeped in spirituality, should be disillusioned and now affirm the primacy of material progress, stranger still, that with our firm faith in non-violence, we should prepare ourselves for the inevitable war But analysis of non-violence so far given shows that non-violence as preached by the Jainas would dispel our illusions about the impossibility of the practice of non-violence We have tried to justify the ways of man to man in our preparedness for national defence, specially when we are threatened by the enemies at our frontiers.

Thus, the principle of non-violence is important in the context of the present political situation of the world That

will save the world from the fear of distress and war Non-violence, as Gandhiji said, is not meant only for saints It is meant for the common people as well

Romain Rolland said that the Ṛṣis who discovered the law of non-violence in the midst of violence were greater geniuses than Newton, greater warriors than Wellington He said, with Gandhiji, that non-violence is the law of our species as violence is the law of the brute [118] Non-violence would be a panacea for the ills of life It would bring lasting peace on earth

118 *Mahatma Gandhi* by Romain Rolland, p 48

CHAPTER VIII

MEN OR GODS

1 Nature of Divinity in Jaina Philosophy. Religion as a way of life and not merely as an institution, has been natural to man It is man's reaction to the totality of things as he apprehends it It implies an interpretation of nature and the meaning of the universe It seeks to go beyond the veil of visible things and finds an inexhaustible fund of spiritual power to help him in life's struggle. And the 'presence' of god gave strength for man in his struggles in this life. The ways of god to man and man to god have been rich and varied It may be, as Prof Leuba pointed out, that fear was the first of the emotions to become organised in human life, and out of this fear God was born Perhaps love and gratitude are just as natural, as much integral parts of the constitution of man, as fear, and gods were friendly beings It is still possible that men have looked at gods with a living sense of kinship and not with the vague fear of the unknown powers.[1] We do not know. But one thing is certain that in higher religions fear is sublimated by love into an adoring. reverence[2] From the fear of the Lord in *The Old Testament* to the worship of God 'with godly fear and awe' is not a far cry.

In the Vedic period, we find a movement of thought from polytheism to monotheism and then to monism. The poetic souls contemplated the beauties of nature and the Indo-Iranian gods, like Deus, Varuṇa, Uśas and Mitra were products of this age. Other gods like Indra were created to meet the needs of the social and political adjustments Many gods were created, many gods were worshipped Then a weariness towards the many gods began to be felt as they did not know to what god they should offer oblations. Then a theistic conception of God as a creator of the universe was developed out of this struggle

1 Smith (U R) *Religion of the Semites* p 55

2 D. Miall Edwards *The Philosophy of Religion*, p 61

for the search for a divine being In ancient Greece, Xenophanes was against the polytheism of his time Socrates had to drink hemlock as he was charged of denying the national gods. He distinguished between many gods and the one God who is the creator of the universe

2 The Jaina Arguments against God But the Jainas were against gods in general and even the God as creator They presented several arguments against the theistic conception of God They deny the existence of a Creator God and refute the theistic arguments of the Naiyāyikas[3] The Naiyāyika argument that the world is of the nature of an effect created by an intelligent agent who is God (Īśvara) cannot be accepted because

i) It is difficult to understand the nature of the world as an effect

a) if effect is to mean that which is made of parts (*sāvayava*) then even space is to be regarded as effect,

b) if it means coherence of a cause of a thing which was previously nonexistent, in that case one cannot speak of the world as effect as atoms are eternal,

c) if it means that which is liable to change, then God would also be liable to change, and he would need a creator to create him and another and so on ad infinitum This leads to infinite regress

ii) Even supposing that the world as a whole is an effect and needs a cause, the cause need not be an intelligent one as God because

a) if he is intelligent as the human being is, then he would be full of imperfections, as human intelligence is not perfect,

3 Gunaratna, *Tarka-rahasya-dīpikā*

b) if his intelligence is not of the type of human intelligence but similar to it, then it would not guarantee inference of the existence of God on similarity, as we cannot infer the existence of fire on the ground of seeing steam which is similar to smoke,

c) we are led to a vicious circle of argument if we can say that the world is such that we have a sense that some one made it, as we have to infer the sense from the fact of being created by God.

iii) If an agent had created the world, he must have a body For, we have never seen an intelligent agent without a body If a god is to produce an intelligence and will, this is also not possible without embodied intelligence [4]

iv) Even supposing a non-embodied being were to create the world by his intelligence, will and activity, there must be some motivation

a) if the motive is just a personal whim, then there would be no natural law or order in the world.

b) if it is according to the moral actions of men, then he is governed by moral order and is not independent,

c) if it is through mercy, there should have been a perfect world full of happiness,

d) if men are to suffer by the effects of past actions (*adṛsta*) then the *adṛsta* would take the place of God But, if God were to create the world without any motive but only for sport it would be 'motiveless malignity [5]

v) God's omnipresence and omniscience cannot also be accepted, because

a) if he is everywhere, he absorbs into himself everything into his own self, leaving nothing to exist outside him,

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4 *Syādvādamañjarī* of Malliṣeṇa on Hemacandra's *Anyayoga-Vyavaccheda-Dvātriṁśikā* Edt Dhruva A B Introduction

5. Ibid, 6,

b) his omniscience would make him experience hell, as he would know everything and his knowledge would be direct experience [6]

vi) It is not possible to accept the Naiyāyika contention that without the supposition of God, the variety of the world would be inexplicable, because we can very well posit other alternatives like (i) the existence of the natural order and (ii) a society of gods to explain the universe

But if a society of gods were to quarrel and fall out as it is sometimes contended, then the nature of gods would be quite so unreliable, if not vicious, that we cannot expect elementary co-operation that we find in ants and bees

The best way, therefore, is to dispense with God altogether

We find similar objections against the acceptance of a theistic God, in Buddhism also [7] The Buddha was opposed to the conception of Īśvara as a creator of the universe If the world were to be thus created, there should be no change, nor destruction nor sorrow nor calamity

If Īśvara were to act with a purpose, he would not be perfect, that would limit his perfection But if he were to act without a purpose his actions would be meaningless like a child's play.

There is nothing superior to the law of Karma The sufferings of the world are intelligible only on the basis of the law of Karma Though the Buddha admits the existence of the gods like Indra and Varuṇa, they are also involved in the wheel of Samsāra

6 Guṇaratna, *Tarka-rahasya-dīpikā*

7 Aśvaghoṣa's *Buddhacarita* gives a detailed description of the topic Dialogues of Buddha Also refer to *Syādvāda-mañjarī* for similar views

We have, so far, seen that the Jainas, as also the Buddhists,[8] were against the theistic conception of God God as a creator is not necessary to explain the universe We have not to seek God there in the world outside, nor is God to be found 'in the dark lonely corner of a temple with doors all shut' He is there within us He is there with the tiller tilling the ground and the 'pathmaker breaking stones', in the sense that each individual soul is to be considered as God, as he is essentially divine in nature Each soul when it is perfect is god.

3 The Jainas sought the divine in man and established the essential divinity of man This conception has been developed in specific directions in Jaina philosophy

As we have seen, the existence of the soul is a presupposition in the Jaina philosophy Proofs are not necessary If there are any proofs we can say that all the *pramānas* can establish the existence of the soul It is described from the phenomenal and the noumenal points of view From the phenomenal point of view, it possesses *prānas*, is the lord *(prabhu)*, doer (*kartā*), enjoyer (*bhoktā*), limited to his body *(dehamātra)*, still incorporeal and is ordinarily found with Karma,[9] From the noumenal point of view, soul is described in its pure form It is pure and perfect It is pure consciousness It is unbound, untouched and no other than itself The joys and sorrows that the soul experiences are due to the fruits of Karma which it accumulates due to the continuous activity that it is having This entanglement is beginningless, but it has an end The deliverance of the soul from the wheel of *saṁsāra* is possible by voluntary means By the moral and spiritual efforts involving *samvara* and *nirjarā*, the Karma accumulated in the soul is removed When all Karma is removed, the soul becomes pure and perfect, free from the wheel of Saṁsāra Being free, with its upward motion it attains liberation or

8 Ibid,

9 *Pañcāstikāyasāra* 27 & *Samayasāra*, 124

Moksa (There is nothing other which is as perfect There is no other God The freed souls are divine in nature, as they are perfect and omniscient)

(For the Jaina it is not necessary to surrender to any higher being, nor to ask for any divine favour for the individual to reach the highest goal of perfection. There is no place for divine grace, nor is one to depend on the capricious whims of a superior deity for the sake of attaining the highest ideal There is emphasis on individual efforts in the moral and spiritual struggle for self-realization One has to go through the fourteen stages of spiritual development before one reaches the final goal in the *ayogakevali* stage

However, the struggle for perfection is long and arduous Few reached perfection, and perhaps, as tradition would say, none would become perfect in this age Among those who have reached omniscience and perfection are the Tīrthaṅkaras, the prophets, who have been the beacon lights of Jaina religion and culture They have preached the truth and have helped men to cross the ocean of this worldly existence They led men, like kindly light, to the path of spiritual progress

Therefore, they need to be worshipped The Jainas worship the Tīrthankaras not because they are gods, nor because they are powerful in any other way, but because they are human, and yet divine, as every one is divine, in his essential nature The worship of the Tīrthaṅkaras is to remind us that they are to be kept as ideals before us in our journey to self-realization No favours are to be sought by means of worship, nor are they competent to bestow favours on the devotees The main motive of worship of the Tirthaṅkaras, therefore, is to emulate the example of the perfect beings, if possible, at least to remind us that the way to perfection lies in the way they have shown us Even this worship of Tirthaṅkaras arose out of the exigencies of social and religious existence and survival and possibly as a psychological necessity. We find a

few temples of Gandhiji today, perhaps, there would be many more. The Buddha has been deified.'

Apart from the worship of Tīrthaṅkaras, we find a pantheon of gods who are worshipped and from whom favours are sought The cult of the Yakṣiṇī worship and of other attendant gods may be cited as examples This type of worship is often attended by the occult practices and the tantric ceremonialism Dr P B Desai shows that in Tamiland Yakṣiṇī was allotted an independent status and raised to a superior position which was almost equal to that of the Jina In some instances the worship of Yakṣiṇī appears to have superceded even that of Jina [10] Padmāvati, Yakṣinī of Pārśvanātha, has been elevated to the status of a superior deity with all the ceremonial worship, in Pombuccapura in Mysore area These forms of worship must have arisen out of the contact with other competing faiths and with the purpose of popularising the Jaina faith in the context of the social and religious competition The cult of Jvālāmālinī with its Tāntric accompaniments may be mentioned as another example of this form of worship The promulgator of this cult was, perhaps, Helācārya of Ponnur, According to the prevailing belief at that time, mastery over spells or Mantravidyā was considered as a qualification for superiority The Jaina Ācāryas claimed to be master Mantravadins [11] Jainism had to compete with the other Hindu creeds. Yakṣi form of worship must have been introduced in order to attract the common men towards Jainism, by appealing to the popular forms of worship

However, such forms of worship are foreign to the Jaina religion They do not form an organic and constituent features of the Jaina worship These tendencies have been absorbed and assimilated, in the struggle for existence and survival We may, here, refer to the inconceivable changes the Buddhist forms of

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10 Desai (P B) *Jainism in South India* (1957) p 72

11 Ibid, p. 74

worship have undergone in the various countries of the world, like the Tantric forms of worship in Tibetan Lamaism

We have still some gods in Jaina cosmogony They are the *devas*, the gods living in heavens like the Bhavanavāsi, Vyantaravāsi, Jyotiṣka, and Kalpavasi But they are a part of the Samsāra and not really gods in the sense of superior divine beings They are just more fortunate beings than men because of their accumulated good Karma They enjoy better empirical existence than men But we, humans, can pride ourselves in that the 'gods' in these worlds cannot reach *mokṣa* unless they are reborn as human beings They are not objects of worship It is, therefore, necessary for us to know the true nature of man and his place in society in which he lives, moves and has his being.

NATURE OF MAN

1 Dignity and freedom of the human individual has been a common principle for all philosophies and faiths, except perhaps for Nietzsche Marx emphasised the potentiality of man by denying God Kant exhorted us to treat every human individual as an end in himself and never as a means Democracies are based on the equality and dignity of every human individual In the *Mahābhārata* we are told that there is nothing higher than man [12] According to the Jainas, the individual soul, in its pure form is itself divine, and man can attain divinity by his own efforts

2 In India, the aim of philosophy was *ātma vidyā ātmānaṃ viddhi* was the cardinal injunction of the Upaniṣads Yājñyavalkya explains that all worldly objects are of no value apart from the self[13] Today we have a new Humanism where we are becoming increasingly aware of the importance of man in this world Philosophical interest has shifted from nature to God and from God to man Even the claim of absolute value

12 *Na mānuṣāt śresthataraṃ hi kiṃcit*

13 *Bṛho Up* 2 4 50

for science is being questioned Man and his values are primary, their primacy has to be acknowledged by any philosophy[14]

But with all these philosophical interests, the real nature of man has been eluding us Attempts have been made to know him But there has not been an agreed conception of man easily to be understood and accepted by the common man

There were philosophers like Protagoras who reduced man to mere sensations The *Theaetetus* describes the Sophist conception of the individual as a complex of changes interacting with other forces, and seeking to satisfy the desires.[15] In English empiricism, Hume denied everything including the human soul, except impressions and ideas The Human tendency was recently revived by the Cambridge philosophers who brought philosophy to the brink of extinction Perennial problems of philosophy including the conceptions of soul were dismissed as non-sense Like the men chained against the walls of the cave in *The Republic* the empiricists refused to see beyond what they would like to affirm In ancient Indian thought, Cārvākas led us to similar conclusions It is said that the Buddhists denied a permanent soul. The Buddha was silent about the metaphysical problems His disciples analysed soul as an aggregate of matter, feelings and sensations Man is a psychological personality, and when it is analysed away *Śūnya* is realised

However, soul of man has emerged as a permanent and eternal principle imperishable in nature Socrates, Plato and Aristotle accepted soul as a pure eternal and imperishable principle Plato talked of the immortality of the soul In India, the outlook in the *Rgveda* is empirical The gods were invoked to give cows and prosperity in this world The idea of a permanent soul has yet to be evolved In the Upaniṣads the conception of a permanent soul gained predominance In the

14 Radhakrishnan and Raju *The Concept of Man* Introduction p 18

15 Plato *Theaetetus*, p 152

Dialogue between Prajāpati and Indra we get a progressive development of the definition of the soul in four stages– as i) bodily, ii) empirical, iii) transcendental and iv) the absolute[16] The next step was to identify the self with the Absolute As Radhakrishnan says, we may not understand the truth of the saying 'that thou art' *tat tvam asi*, but that does not give us a sufficient right to deny it."[17]

The idea of the self has been a fundamental conception in Jaina philosophy The existence of the soul is a presupposition The soul is described from the phenomenal and the noumenal points of view All things in this world are divided into living and non-living From the phenomenal point of view, the soul is described as possessing empirical qualities It is possessed of four *prānas* It is the lord, the doer, and the enjoyer of the fruit of Karma As a potter considers himself a maker and enjoyer of the clay pot, so the mundane soul is the doer of things and the enjoyer of the fruits of Karma From the noumenal point of view, soul is pure and perfect It is pure consciousness It is unbound, untouched and not other than itself Man is the *Jīva* bound by matter and it assumes gross physical body Through the operation of Karma the soul gets entangled in the wheel of Samsāra When it is embodied, it is affected by the environment– physical, social and spiritual in different ways Then it identifies itself with the various functions of the bodily and social environment William James distinguishes between the self as known or the me', the empirical ego, and the self as knower or the I. On the same basis, distinction between the states of the soul as Bahirātman Antarātman and Paramātman has been made

3 Apart from the real nature of man it would be necessary to know him as an individual in his physical and social environment As an empirical individual man lives in this life and is influenced by the environment To some extent he is a product

16 *Chān Up* VIII 3–12

17 Radhakrishnan (S) *Indian Philosophy*, Vol I, p 170

of the environment, at the same time shaping the other selves Man cannot be separated from nature He is a part and parcel of the interacting forces in nature In this sense, individual men including the heaven born prophets are products of environment and social heritage They also contribute to the development of the social life This universe is a vale of soul making' There is a cosmic purpose in the incessant struggle of the individuals in this world The purpose, as translated in human efforts, is the perfection of men

We have seen that for the attainment of this end we need not depend on higher entity called God. Efforts of individual men are more important than the forces that work outside man This brings us to the problem of the human ideals.

4 As a social being, development of man depends on the ends that he places before himself and the means used for the attainment of those ends The Greeks, as also the Vedic Āryans, were full of zeal for life and its beauties The consummation of life's end was to perfect life Truth, beauty and goodness were the highest human values Subjectivism of Protagoras would have led him to ethical relativism What is good for one man may not be the same for the other But Protagoras was a teacher of virtues and was accepted as a wise man Still the earlier Sophists expressed nihilistic views Polus, a disciple of Gorgias, admired political power in a tyrant, though evil it may be Thrasymachus sneered at conventional justice as mere obedience to the wishes of those in power The tyrant is the happiest man [18] So was the philosopher Nietzsche fascinated by power He preached the philosophy of power There were others, like Aristippus, who aimed at pleasures as the highest end in life Pleasure was to be sought by the Cārvākas in ancient Indian thought Greatest happiness of the greatest number was a modified version of this end

However from pleasure to virtue is a long way. Socratic formula that virtue is knowledge expressed the basic insight into

18 Plato *Republic* 346-355, C

the synthesis of theory and practice Plato mentioned four cardinal virtues: temperance, courage, justice and wisdom Aristotle distinguished virtues into the practical and the intellectual virtues Both are necessary for the development of man

In ancient Indian thought, four cardinal human values have been mentioned. *Artha*, *Kāma*, *Dharma* and *Mokṣa* are to be realised by man They represent a hierarchy of human values The ultimate ideal is Mokṣa It is freedom from the bonds of life Mokṣa as a release from the wheel of Saṁsāra and in its positive aspect as oneness with the Highest was becoming gradually clear in the Upaniṣads The state of perfection need not be attained only after shedding off this bodily existence It is possible to attain such a state in this life only The conception of Jivanmukti has played an important part in the ancient thought Saṁkara admits the possibility of Kramamukti Apart from the highest ideal of mokṣa, other ideals are to be progressively realised at various levels of life Over emphasis of one ideal will lead to a partial development of civilization All the values are true and need each other This is the synoptic point of view

5 In this age of scientific development, we are giving exclusive emphasis on the material ends of life *Artha* and *Kāma* have become important Exclusive importance on one or the other of the human values is likely to lead to a partial development of human personality We may either go the way of mechanising the human or divinising the man Western civilization has advanced in scientific development through the democracy of intellect Life in India has gone the way of overspiritualising the human, and we lost footing on earth It is true that the ideal of life is Mokṣa, but it is also true that few of us can attain it in this life We have, therefore, to reorientate our moral concepts so as to lead us to perfection through the progressive realization of the ideal of emancipation in the context of human life and limitations

We have seen the Jainas have given gradations of moral practice for the realisation of the end of perfection. There are two levels of ethical codes i) one for the layman (*śrāvaka dharma*) and ii) the other for the spiritually advanced who have given up the attachment of Saṁsāra It is the *muni-dharma* The moral practice for them is more rigorous than for the common man It would be worth analysing these gradations of moral life in the context of the moral structure of present day society

I think it would be possible to work out a synthesis of 'the way of all flesh and spirit' and find out a proper place for man in this universe We can only say that with the advancement of science and technology for the sake of man, in our struggle to find out man we have lost him

6 And to find out man we have to reassert the ideal of spiritual perfection without in any way disparaging the aims of empirical life This is the Anekānta attitude All have aimed at Mokṣa, but few have attained it Yet it is imperative on the part of us, humans, to know the real nature of the highest perfection as presented in the ideal of Mokṣa

III. Mokṣa as an Ideal 1 The idea of release of the soul from the wheel of Saṁsāra was common in Indian philosophy except with the Cārvāka Philosophy was not merely an academic pursuit but it had a practical aim of the attainment of Mokṣa. The ancient Indians did not stop at the discovery of truth but strove to realize it in their own experiences They followed up *tattvajnāna* by strenuous efforts to attain Mokṣa or liberation [19]

But the conception of Moksa was not in the spirit of the Vedic Aryans, as they were profoundly interested in the happiness in this life The *Rgveda* Saṁhitā largely presents the invocations of the gods for the promotion of happiness in this life Awareness of emancipation as such is not present in the

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19 Hiriyanna *Outline of Indian Philosophy*, p 18

earliest recorded expressions in the Vedas Mokṣa as a release from the wheel of Saṁsāra and its positive aspect as oneness with the Highest, was becoming gradually clear in the Upaniṣads In the *Chhāndogya Upaniṣad*, it is still not clear The *Bṛhadaraṇyaka Upaniṣad* describes the release as freedom from death day or night of waxing and waning of the moon[20] In the later *Upaniṣads* like the *Maitrāyanī* we find new ideas 'jolting against old ones'[21]

It is therefore possible to say that the conception of mokṣa or release from the bonds of empirical life is primarily pre Āryan It was prevalent in India before the Āryans settled here Indian philosophy is the synthesis of two currents of thought—the Aryan and the pre-Āryan The Jaina and the Buddhist thoughts were original and pre-Āryan They were assimilated in the subsequent Hindu philosophy through the Upaniṣads The Dravidian contribution to the development of Indian philosophy was no less important. The influence of forest life, the emergence of female gods and the conception of Avatāra were largely due to the Dravidian influence[22] And so was the conception of Mokṣa brought from the pre-Aryan thought and developed in the Upaniṣads and subsequent philosophy

Jaina religion is very ancient and pre-Aryan It prevailed even before Pārśva and Vardhamāna, the last two Tirthaṅkaras The *Yajurveda* mentions Ṛṣabha, Ajita and Ariṣṭanemi as Tīrthaṅkaras Jainism reflects the cosmology and anthropology of a much older pre-Āryan upper class of North-Eastern India[23] Jacobi has traced Jainism to early primitive current of metaphysical speculation[24]

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20 *Bṛhadāraṇyaka Upaniṣads*, III, 1, 3

21 *Encyclopedia of Religion and Ethics*, Vol 8, p 770

22 *History of Philosophy* (Eastern), edt Radhakrishnan Ch I

23 Zimmer (H) *Philosophies of India* Vol I, p 287

24 Jacobi (Hermann) *Studies in Jainism*

2 For a Jaina, the highest ideal is Mokṣa, freedom from the wheel of samsāra It is to be attained through right intuition, right knowledge and right conduct.[25]

Due to the activity, the soul gets entangled in the wheel of Samsāra This process of entanglement is beginingless but has an end The soul gets entangled in the Samsāra and embodied through the operation of karma It gets various farms due to the materially caused conditions *(upādhi)*, and is involved in the cycle of birth and death

But the Jainas believe in the inherent capacity of the soul for self-realization The deliverance of the soul from this wheel of Samsāra is possible by voluntary efforts on the part of the individuals The veil of Karma has to be removed This is possible when the individual soul makes efforts to stop the influx of Karma by *samvara* and remove the accumulated Karma by Nirjarā When all the obstacles are removed the soul becomes pure and perfect and free from the wheel Saṁsāra. Being free, with its upward motion, it attains liberation or Mokṣa

However, the journey of the soul to freedom is long and arduous, because the removal of Karma involves a long moral and spiritual discipline The journey has to be through fourteen stages of self-realisation called Gunasthāna The soul has gradually to remove the five conditions of bondage – *mithyātva* (perversity), *avirati* (lack of control), *pramāda* (spiritual inertia), *kaṣāya* (passion) and *triyoga* (threefold activity of body, speech and mind) In the highest stage of spiritual realization, the soul reaches the stage of perfection and omniscience This is the consummation of the struggle

Radhakrishnan says that it is not possible to give a positive description of the liberated soul The state of perfection is passively described as freedom from action and desires, a stage of utter and absolute quiescence [26] It is a state of unaffected

26 Radhakrishnan (S) *Indian Philosophy*, Vol I p 333

peace since energy of past Karma is extinguished In this state, the soul is 'itself' and no other It is the perfect liberation Zimmer says that after its pilgrimage of innumerable existence in the various inferior stratifications, the live monad rises to the cranial zone of the microscopic being, purged of the weight of the subtle Karmik particles that formerly held it down Nothing can happen to it any more, for it has put aside the traits of ignorance, those heavy veils of individuality that are the precipitating causes of biographical events 'In the higher stage of perfection, the individuality, the masks, the formal personal features are distilled away "Sterilized of colouring, flavour and weight, the sublime crystals now are absolutely pure, like the drops of rain that descend from a clear sky, tasteless and emasculate[27]

This state is the Siddha state The liberated soul has no empirical adjuncts It is neither long nor small, nor black nor blue, nor bitter nor pungent It is without body and without rebirth He perceives and he knows all There is no analogy to describe the condition of the liberated soul It is difficult to give a positive description of the freed soul It is the state in which there is freedom from action and desire, a state of rest, a passionless inaffable peace However in terms of positive description, we are told that the liberated state has infinite consciousness, pure understanding, absolute freedom and eternal bliss[28] It lives in this state of eternity The freed soul has beginning but no end, while the soul in the Samsāra has no beginning but an end of that state in its freedom From the noumenal point of view of the freed soul is the absolutely unconditioned[29] It is beyond the causality[31]

It is difficult to give a clear and graphic description of the liberated soul as language is an inadequate instrument for such

27 Zimmer (H O) *Philosophies of India*, p 260
28 S B E xxii p 54
29 *Pāñcāstikāyasāra* 36
30 Ibid, p 176
31 *Dravyasamgraha*, 39–40

description Attempts have, therefore, been made in various ways to present a picture of the state of Mokṣa in different systems in Indian philosophy The Buddhist have been inclined to give a negative description as the extinction of every trace of individuality It is a state of nothingness But, some Buddhists have repudiated the negative conception of the liberated state, Nirvāṇa The Mādhyamikas consider this stage as inexpressible Nirvāṇa is not an end *(bhāva)* or *abhāva* (oneness) It is abandonment of all such considerations of the real The Mādhyamika conception of Nirvāṇa comes very close to the Advaita notion of *mukti* as Bṛhmanubhāva Nirvāṇa is the transcendent life of the spirit [32] But Mokṣa, according to the Advaita, is the absolutely unconditioned and is characterised by infinite bliss But for Mādhyamika, Nirvāṇa is inexpressible and cannot be identified with the Good or Bliss According to the Naiyāyikas, Moksa is a state of pure existence to which a liberated soul attains and is compared to a dreamless sleep The critic feels that the Moksa of the Naiyāyikas is a word without meaning Sleep without dream is a state of torpor, and we may as well say that a stone is enjoying supreme felicity in a sound sleep without disturbing dreams [33] For the Sāṁkhya, salvation is phenomenal as bondage does not belong to the Purusa When Purusa is free from the defilement of Prakrti, it passes beyond the bondage of the Guṇas and shines forth in its pure intelligence There is no bliss nor happiness in the state of Mukti as all feeling belongs to Prakṛti. Jaimini and Śabara did not face the problem of ultimate release For Prabhākara, Mokṣa is a state in which there is absolute cessation of all dreams It is a simple natural form of the soul Kumārila states that it is a state of Ātman in itself free from all pain Some refer it as a bliss of Ātman For Śaṁkara Mokṣa is a state of direct realization of something which existed from eternity When the limitations are removed the soul is liberated It is the state of absolute peace and eternal bliss. When

32 Murti (T R V) *The Central Philosophy of Buddhism* p 275.
33 Radhakrishnan (S) *Indian Philosophy*, Vol II p 152

Avidyā vanishes, the true soul stands self-revealed, free from the impurities, as the star shines in a cloudless night[34] The nature of the liberated soul is a state of oneness with Brahman Mokṣa[35] is described negatively, as the state of freedom where there is neither day nor night, where the stream of time has stopped and where the sun and the stars are no longer seen.[36]

The state of perfection of Mokṣa neeed not be attained only after shedding off this bodily existence It is possible to attain such a state in this life only The conception of Jīvanmukta has, therefore, played an important part in the ancient thought Śamkara admits the possibility *kramamukti* (gradual liberation) He says that the meditation of '*Om*' leads one to the Brahmaloka where one gradually attains perfect knowledge[37] He also admits the possibility of perfection and freedom from pain even in this life As the potter's wheel continues for a time to revolve even after the vessel has been completed, so also life continues even after liberation for some time In this stage the perfect being does not acquire new Karma The Buddhists have also made a distinction between *upādhiśeṣanirvāna* and *anupādhiśeṣa–nirvāna* The former comes nearer to the conception of Jivanmukti Similarly the distinction corresponds to *nirvāna* and *parinirvāṇa* In the state of *upādhiśeṣa–nirvāna*, there is the total cessation of ignorance and of passions, though the body and the mind continue to function but without passions.[38] This state corresponds to the Jivanmukti of Sāṃkhya and the Vedānta The Buddha after his enlightenment is a representative example The Mahāyānists added one more type of Nirvāṇa in *apratiṣṭhita nirvāna*, the state of Bodhisattva who does not accept the final release although he is entitled for it He decides to serve humanity out of compassion

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34 *Saṁkara's Bhasya*, I 1 4 and 1, 3, 19
35 Ibid, -19
36 Ibid 1 39
37 Ibid 1 39, 2 13
38 *Mādhyamika Kārikā Vrtti*, p 519

According to the Jainas, in the thirteenth stage of Guṇasthāna called *sayoga-kevali* all the passions and the four types of Ghāti Karmas are destroyed One is free from the bondage of *mithyātva*, *pramāda* and passions However, it is not free from yoga and empirical activity and is still not free from embodied existence, as the four types of non-obscuring Karma, like *vedaniya* which produces feeling, *āyu* which determines the span of life, *nāma* determining the physical structure and the *gotra* responsible for one's status in life are still operating One is not free from bodily existence, because the *āyu* karma is still to be exhausted But there is no influx of karma In this stage we find omniscient beings like the Tīrthaṅkaras, the Gaṇadharas and the Sāmānya kevalins They attain the enlightenment, but still live in this world, preaching the truth that they have seen This stage may be compared to the Jīvanmukti described by the Sāṃkhya and Vedānta systems of thought It is like the *upādhiśeṣa-nirvāna* of the Buddhists It may also be likened to the *apratis-thita–nirvāna* of the Mahāyānists Such a perfect being may appear to be active in this world in many ways, yet, at root, he is inactive He is like a man assisting a magician in a magical show, knowing that all that is shown is merely an illusion of the senses He is unaffected by all that happens[39] When Gautama, the Buddha, attained enlightenment, he wanted his enlightenment not to be known to others But Brahmā inspired the Buddha to be the teacher of mankind This is the stage of *sayoga kevalin* or *jīvan mukta* So did the Tīrthaṅkaras, Ganadharas and Sāmānya-kevalins preach the sublime knowledge to the people of this world Zimmer compares this attitude of the Kevalins to the function of a lamp Just as the lamp lights the room and still remains unconcerned with what is going on in the room, so the self enacts the role of lighting the phenomenal expersonality solely for the maintenance of the

39 *Vedāntasāra*, 219

body, not for pursuit of any good, any gratification of the sense nor any kindly goal[40]

In the fourteenth stage of Guṇasthāna called Ayoga-Kevali, the self has attained peaceful perfection The influx of Karma is completely stopped and the self is freed from all Karmic dust[41] This state lasts only for a period of time required to pronounce five syllables At the end of this period the soul attains disembodied liberation. Being now free, with its upward motion the soul attains the liberation or Mokṣa

The liberated souls live in perfect peace and purity in *siddhaśilā* which is the abode of the omniscient souls In the *Tiloyapaṇṇaṭṭi* we get the description of the *siddhaśilā*, which is also called the *mokṣasthāna* or *nirvānasthāna* These freed souls enjoy 'a kind of interpenetrating existence on account of their oneness of status' Their soul substance has a special power by which an infinity of souls could exist without mutual exclusion The identity of the saved is determined by the living rhythm retaining the form of the last physical life and by the knowledge of the past.[42] The conception of the liberated soul and the abode of the souls in *siddhaśilā* where they live with all their individuality, is a logical possibility and psychologically significant

Epilogue 1 We may not attain Moksa, we do not need to We can still keep the ideal of perfection before us and look to the perfect souls, as ideals to guide us, like the kindly light in this life

2 Struggle for perfection is a necessary factor in life Sorrow and imperfection are a flavour to the sauce They are necessary for onward journey in the spiritual struggle The efforts for self-realization will have meaning only when this

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40 Zimmer (H) *Philosophies of India*, p 446

41 *Gommaṭasāra Jīvokāṇḍa*

42 Radhakrishnan (S) *Indian Philosophy*, Vol I, p 333

world becomes a vale of the soul making, and the life a real fight in which something is eternally gained[43] Life is to be considered as a struggle towards perfection, and not merely an amusing pantomime of infallible marrionettes. We should realise that 'man is not complete, he is yet to be' in what he is, he is small He is hungering for something which is more than what he can get In this struggle for perfection man need not depend on God or any superior being for favours, for He "rolls as impotently as you or I" Man has to depend on his own self-effort The Jaina attitude is melioristic

3 The synoptic view is the very foundation of Jaina outlook A Jaina looks at the soul from the noumenal and the phenomenal points of view It is simple, perfect, eternal from the noumenal point of view, but not eternal from the empirical point of view Space is incorporeal and formless, yet divisible, and its divisibility is a spontaneous feature Reality is complex like a many coloured dome and can be predicated from many points of view In the analysis of knowledge Jainas admit levels of experience Sense experience is empirical in nature and content and cannot yield the noumenal reality, although the phenomena can be apprehended by it Supersensuous experience including omniscience is direct and gives a synoptic picture of noumenal and the phenomenal worlds Dravya-karma and the Bhāva-karma are two aspects of the after effects of our action. Above all in their analysis of the way of life Jainas have emphasised the synoptic outlook by introducing the gradations of moral codes as *muni-dharma* and *śrāvaka-dharma* This distinction is unique in Indian thought and it substantially contributes to the understanding of human nature and its capabilities for the attainment of perfection The analysis in this sense is psychologically important Jainas have neither denied the reality of empirical world nor have they given exclusive emphasis on this world and our life In under-

43 William James *The Will to Believe* (1889) p 61

standing life and experience we have to see everything with reference to its i) substance (*dravya*), ii) nature (*rupa*), iii) place (*desa*) and iv) time (*kala*). What is true of a thing in specific conditions at a specific time may not be true if it were in a different context, and to ignore this is to commit the fallacy of *kere-san*. This is the spirit of Anekānta. It expresses a catholic outlook, the spirit of intellectual non-violence.

The conditions of society in the present-day world demand that we adopt such a catholic outlook or else we perish. We are in the midst of a life where hatred, injustice and intolerance reign supreme. A new orientation of values would be necessary for us to destory the inverted values and then 'rebuild to our heart's desire'. What we need today is love and sympathy and not prejudice and pomp. We need understanding and a sense of fellowship between the peoples of the world. And Anekanta would give us a 'Weltanschauung' and a scientific interpretation of things. We will then learn to love our neighbours as ourselves. "And we can still cherish the hope when power becomes ashamed to occupy its throne" and, 'when the morning comes cleansing the bloodstained steps of the nation,"[44] we shall be called upon to bring the spirit of Anekānta to sweeten the purity of human destiny.

44 Tagore *Nationalim*

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जयपुर निवासी प० केशरीसिंह भट्टारकीय परम्परा के कट्टर समर्थक थे। जयपुर के दीवान बालचन्द छाबडा के पुत्र दीवान जयचद के अनुरोध पर इन्होने सम्वत् 1873 मे वर्धमान पुराण की भाषा टीका निवद्ध की थी। ये यहा के लश्कर के दिगम्बर जैन मन्दिर मे रहते हुये साहित्य निर्माण का कार्य किया करते थे।

50 दीवान चम्पाराम

वृन्दावन के दीवान चम्पाराम ने सम्वत् 1882 मे सघहित और "जिन चैत्यस्तव" नामक दो हिन्दी पद्यबद्ध रचनाये निवद्ध की थी। जिनकी प्रति भी रचनाकाल के दो महिने बाद की लिखी हुई प्राप्त हुई है और उसे भी चम्पाराम के भानजे लालजीमल ने अपने पढने के लिये लिखवाई थी। 20 पत्रो की यह प्रति भावसा गोत्रिय श्रावक भवानीचन्द जो झिलाय के निवासी थे, की लिखी हुई है जिसकी प्रशस्ति निम्न प्रकार है —

पोष बुदि 11 बुधवार। यह ग्रथ दीवान चम्पाराम लिखित सम्पूर्ण।

द० भवानी चन्द श्रावक, गोत्र भावसा वासी
झिलाय का लिखायत दीवान चम्पाराम जी
के भाणेज लालजीमल जी स्वकीय पठनार्थ।

इनका कोई प्रमाणिक समय नही मिलता है। इनके द्वारा वृंदावन मे जो मन्दिर बनवाया हुआ है वह शिखर रहित तथा लगभग 300 वर्ष प्राचीन है तथा मथुरा मे यह किवदन्ति सुनने मे आई है कि जयपुर की कोई महारानी ने वृन्दावन वास किया था और उन्ही के इन्तजाम के लिये दीवान चपाराम जी वहा रखे गये थे।

मन्दिर निर्माण काल के हिसाब से महाराज रामसिंह अथवा विशनसिह जी की रानी ने वृन्दावन वास किया होगा। उस मन्दिर मे हस्तलिखित 20 ग्रथो का सग्रह मिलता है। उनके भानजो का परिवार मथुरा मे अभी भी रहते है।[1]

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1. **जैन सदेश—शोधाक–22**

51. रामचन्द्र अजमेरा

पण्डित रामचन्द्र देहली के निवासी थे। ये खण्डेलवाल जातीय श्रावक थे। उनका गोत्र अजमेरा था। पण्डित जी ने विभिन्न पूजाओ को छन्दोवद्ध करने का बडा भारी कार्य किया था। कविवर रामचन्द्र द्वारा रचित पूजाये समाज मे अत्यधिक लोकप्रिय है तथा हजारो लाखो को याद है। इनकी रचनाओ के नाम निम्न प्रकार हैं—

1. चौवीस महाराज पूजा
2. पचपरमेष्ठी पूजा
3. पच कल्याणक पूजा
4. अर्हन्त पूजा
5. सिद्ध पूजा
6. बीस विरहमान पूजा
7. पचमेरु पूजा
8. गुरु पूजा
9. सरस्वती पूजा
10. सोलह कारण पूजा
11. चतुर्दशी पूजा
12. सम्मेदशिखर पूजा
13. चौवीस महाराज पूजा समुच्चय
14. आदिनाथ पूजा

52. अमरचन्द

पण्डित अमरचन्द 19वी शताब्दी के कवि थे। इन्होने सवत 1891 कार्तिक शुक्ला 15 गुरुवार को चौवीस महाराज पूजा एव बीस विरहमान पूजा को सवत् 1925 कार्तिक शुक्ला 4 को छन्दोवद्ध किया था। अमरचन्द खण्डेलवाल जातीय व लुहाडिया गोत्रीय पण्डित थे।

53 देवीदास गोधा

देवीदास चिमनराम के पुत्र थे। गोधा इनका गोत्र था। वैसे कवि बसवा (जयपुर) निवासी थे लेकिन बाद मे भेलसा जाकर रहने लगे थे। देवीदास ने भट्टारक नरेन्द्रसेन के सिद्धान्त-सार सग्रह की सवत् 1844 मे भाषा वचनिका तथा चिद्-विलास वचनिका इन दो रचनाओ को निवद्ध करने का यशस्वी कार्य किया।

54 श्रावक सम्पतराम

इन्होने सवत् 1854 मे जेठ शुक्ला 3 दिन ज्ञानसूर्योदय नाटक को छन्दोबद्ध किया था।

55. पण्डित सर्वसुखराय

सवत् 1896 मे समवशरण पूजा को छन्दोबद्ध करने का श्रेय श्रावक सर्वसुखराय को मिला था। ये जयपुर निवासी थे तथा खण्डेलवाल जातीय श्रावक थे।

56 पण्डित गुमानीराम

महापण्डित टोडरमल जी के पण्डित गुमानीराम छोटे पुत्र थे। ये बडे क्राति-कारी विचारो के थे तथा अपने पिता से आगे बढे हुए थे। जब तेरहपथ मे भी इन्होने शिथिलता देखी तो इन्होने अपने ही नाम से एक नया पथ चलाया। गुमानी राम जी शास्त्रो के अच्छे ज्ञाता थे। इनकी मृत्यु पौष बुदी 11 शनिवार को सवत् 1853 मे हुई थी।

जब गुमान पथ का जोर वढा तथा मन्दिरो मे पूजा एव सामग्री की शुद्धता की ओर अधिक ध्यान दिया जाने लगा तो समाज का एक वर्ग इनके विरुद्ध हो गया इनकी निम्न शब्दो मे निन्दा होने लगी—

टोडरमल का वश मे, भयो गुमानी कंस।
धर्म अ श जाने नही, पाप मूल को वश ॥

लेकिन फिर भी 4100 वर्षो तक इस पथ का बहुत जोर रहा।

57. फकीरचन्द

फकीरचन्द 19वी शताब्दी के पण्डित थे। उन्होने समवसरण पूजा को सवत् 1821 वैशाख शुक्ला 14 मगलवार के दिन समाप्त की थी। कवि खण्डेलवाल जातीय श्रावक थे लेकिन उनके गौत्र के सम्बन्ध मे कोई उल्लेख नही मिलता।

58. नन्दलाल छाबड़ा

पण्डित नन्दलाल छावड़ा पण्डित जयचन्द जी छावडा के पुत्र थे। ये भी शास्त्रो के अच्छे ज्ञाता थे। स्वय पण्डित जयचन्द जी ने अपने पुत्र नन्दलाल की प्रशसा की है। इन्होने मूलाचार की भापा वचनिका लिखना प्रारम्भ किया लेकिन

ग्रन्थ रचना पूर्ण होने से पूर्व ही इनकी मृत्यु हो गई जिसे बाद मे ऋषभदास निगोत्या ने सवत् 1888 कार्तिक शुक्ला 7 को पूर्ण किया ।

59 माणकचन्द बड़जात्या

इन्होने समाधि-तन्त्र भाषा बचनिका लिखी थी ।

60 मुन्नालाल पाटनी

ये जोगीदास पाटनी के सुपुत्र थे । इन्होने सवत् 1871 मे चारित्रसार भाषा बचनिका को दिल्ली मे समाप्त किया था । वैसे ये भी जयपुर निवासी थे ।

61 उदयचन्द्र

ये खण्डेलवाल जातीय एव लुहाडिया गोत्र के श्रावक थे । इन्होने रत्नकरण्ड श्रावकाचार भाषा टीका लिखी थी ।

62 जौहरीलाल

ये पाटनी गोत्रीय श्रावक पण्डित थे । इन्होने पद्मनन्दि पचर्विशतिका की भाषा टीका लिखी थी लेकिन उसके पूर्ण होने के पूर्व ही इनका स्वर्गवास हो गया ।

63. पण्डित सदासुख कासलीवाल

जयपुर मे महापण्डित टोडरमल जी एव पण्डित जयचन्द जी छावडा के पश्चात् सदासुख ही सर्वमान्य पण्डित थे । वे जैन धर्म एव सिद्धान्त के बडे भारी विद्वान थे । इनका जन्म सवत् 1852 मे जयपुर मे हुआ । इनकी लिखी हुई भाषा टीकाये अत्यधिक रुचि के साथ पढी जाती रही । सदासुख जी का काफी समय अजमेर मे व्यतीत हुआ । अब तक इनके निम्न ग्रन्थो की प्रसिद्धि हो चुकी है—

1 भगवती आराधना भाषा वचनिका (सवत् 1906)
2 तत्वार्थसूत्र की अर्थ प्रकाशिका टीका
3 समयसार भाषा वचनिका आदि

इनकी भाषा पर ढू ढारी भाषा का पूर्ण प्रभाव है ।

64. बख्तो गोधा

बख्तो गोधा अभी तक अचर्चित कवि है । यहाँ प्रथम बार कवि का परिचय

दिया जा रहा है। ये चम्पावत (चाकसू) के रहने वाले थे। नेतसी कवि के पिता का नाम था। ये वणिक थे तथा व्यापार करते थे।[1] वरतो ने वृन्दावन के पास विद्याभ्यास किया। कवि सवत् 1826 के सवाई माधोपुर मेले मे गये थे। उनके मन मे मेले का वृत्तान्त लिखने का भाव पैदा हुआ जिससे भविष्य मे उसकी सबको स्मृति बने रहे और इसी कारण उन्होने नन्दलाल रास की रचना की। पूरा रास 262 छन्दो मे निबद्ध है।

65. उदयचन्द

यह जयपुर नगर अथवा इसके आस-पास के ही रहने वाले थे। उदयचन्द लुहाडिया गोत्रीय खण्डेलवाल जैन थे। इनका रचनाकाल सवत् 1890 बतलाया जाता है। अभी तक उदयचन्द के लगभग 94 पद प्राप्त हुये है। प्राप्त पदो मे आराध्य का महिमागान तथा कवि का अवगुण निवेदन अधिक है।[2]

66 नवल

यह बसवा के रहने वाले थे। इनका जीवनकाल सवत् 1790–1855 तक बतलाया जाता है। दौलतराम कासलीवाल से इनका घनिष्ठ सम्बन्ध था। इन्ही की प्रेरणा से इनकी रुचि साहित्य मे हुई। ये अच्छे कवि थे तथा पदो की रचना मे विशेष रुचि लेते थे। अब तक इनके 222 पद मिल चुके है। नवल की बडी कृतियो मे वर्धमान पुराण, भद्रबाहु चरित्र के नाम उल्लेखनीय हैं। इनकी लघु कृतियो मे दोहा पच्चीसी उल्लेखनीय कृति है।

67 साहिबराम पाटनी

साहिब राम की जीवनी के विषय मे कोई जानकारी नही मिलती है। जयपुर के जैन मन्दिरो मे इनकी रचनाओ की प्राप्ति तथा भाषा की दृष्टि से साहिबराम ढूढाड के ही प्रतीत होते है। इनके पदो की सख्या 60 है।

68 बुधजन

बुधजन अच्छे कवि थे। इनके पिता का नाम निहालचन्द था। ये बज गोत्रीय श्रावक थे। इनका जन्म सवत् 1820 के आस-पास तथा मृत्यु सवत् 1895

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1. वनिक पुत्र तामै इक रहै ताको नाम गोत सुभ कहै।
   गोधो गोत नेतसी नाम तिसको बखतो पुत्र बखानि॥
2. राजस्थान का जैन साहित्य—पृष्ठ सख्या 223।

के पश्चात् किसी समय हुयी थी। पण्डित बुधजन का समस्त जीवन साहित्य सेवा के लिए समर्पित था। इनकी प्रमुख रचनाओ के नाम निम्न प्रकार है—

छहढाला (सवत् 1859), बुधजन विलास (सवत् 1860), बुधजन सतसई (सवत् 1879), तत्वार्थ बोध (सवत् 1879), पचास्तिकाय भाषा (सवत् 1892), वर्धमान पुराण सूचनिका (सवत् 1895), योग सार भाषा (सवत् 1895) के नाम उल्लेखनीय हैं।

"प्रभु पतित पावन मैं अपावन चरण आयो शरणजी"।

बुधजन का ही लोकप्रिय स्तवन है जिसका प्रतिदिन लाखो श्रावक पाठ करते है।

बुधजन के दीवान अमरचन्द श्रद्धालु प्रशसक थे। इनके द्वारा निर्मापित दिगम्बर जैन मन्दिर बधीचन्द जी जयपुर के प्रमुख मन्दिरो मे गिना जाता है।[1]

69 श्रावक अमीचन्द

अमीचन्द खण्डेलवाल जातीय एव चादुवाड गोत्र के श्रावक थे। इन्होने सवत् 1912 मगसिर शुक्ला 8 रविवार को श्रीपाल चरित्र भाषा वचनिका की रचना समाप्त की थी।

70. मन्नालाल बैनाडा

मन्नालाल बैनाडा मगलसेन के पुत्र थे। इन्होने सवत् 1916 जेठ शुक्ला 5 को प्रद्युम्न चरित्र भाषा वचनिका लिखने का गौरव प्राप्त किया।

71 स्वरूपचन्द बिलाला

स्वरूपचन्द बिलाला गोत्रीय श्रावक थे। जयपुर नगर के निवासी थे। इन्होने जयपुर के जिन मन्दिरो एव चैत्यालयो की दो बार वन्दना की थी और दोनो ही बार उनकी चैत्यालय वन्दना के नाम से परिचय लिखा था। अब तक इनकी निम्न रचनाये उपलब्ध हो चुकी है—

1. जयपुर मन्दिर चैत्यालय वदना सवत् 1892 फागुण शुक्ला 11
2 त्रैलोक्यसार चौपाई सवत् 1901 पौष शुक्ला 1 रविवार
3 ऋद्धि शतक छन्दोबद्ध सवत् 1902

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1. विशेष विवरण के लिए देखिये—कविवर बुधजन—व्यक्तित्व एव कृतित्व—लेखक डॉ० मूलचन्द शास्त्री।

4	चौसठ ऋद्धि पूजा	सवत् 1910 श्रावण शुक्ला 7
5	द्वितीय जयपुर मन्दिर चैत्यालय वन्दना	सवत् 1910 पौष शुक्ला 4
6	सहस्रनाम पूजा	सवत् 1916 आश्विन रविवार
7	मदनपराजय नाटक बचनिका	सवत् 1918 मार्गशीर्ष शुक्ला 7 रविवार
8	वीरनाथ स्तोत	सवत् 1919 आश्विन शुक्ला 2
9	निर्वाण क्षेत्र अतिशय क्षेत्र पूजा	सवत् 1914 कार्तिक बुद्धि 12 गुरुवार
10	सुगन्ध दशमी लघु पूजा छदोबद्ध	
11	जिनपजर स्तोत्र	
12.	चमत्कार लघु पूजा	

72 पाण्डे शिवजीलाल

पाण्डे शिवजीलाल खण्डेलवाल जातीय श्रावक थे। ये पण्डित दलजी के शिष्य थे। इन्होने सवत् 1923 मे दर्शन सार बचनिका लिखी थी। इनके द्वारा लिखित अन्य ग्रन्थ भी मिलते है। ये कट्टर वीसपथी थे।

73 पाण्डे फतेलाल

ये भी खण्डेलवाल जातीय पाण्डे थे। इन्होने सवत् 1931 मे रत्नकरण्ड श्रावकाचार, सवत् 1934 मे राजवार्तिक बचनिका एव सवत् 1934 मे न्यायदीपिका वचनिका लिखी थी। इसके अतिरिक्त दशलक्षण नाटक, विवाह पद्धति एव सूत्रदशाध्याय बचनिका भी मिलती है।

74 पाण्डे केशरीसिह

पाण्डे केशरीसिंह जयपुर के श्री दिगम्बर जैन मन्दिर लश्कर मे रहते थे। वही पर इन्होने वर्धमान पुराण बचनिका सवत् 1873 फागुण शुक्ला 12 को समाप्त की थी। इस पुराण की रचना दीवान बालचन्द जी छाबडा के पौत्र ज्ञान चन्द छाबडा के आग्रह से की थी। इसके अतिरिक्त सम्मेद शिखर विलास भी इनका मिलता है।

75 नथमल

नथमल नाम के कई विद्वान् हो गये है। सबमे प्रसिद्ध नथमल बिलाला थे जो आगरा के थे लेकिन हीरापुर (हिण्डौन) आकर रहने लगे थे। दूसरे नथमल

पण्डित सदासुख कासलीवाल के शिष्य थे। इनके पितामह का नाम दुलीचन्द तथा पिता का नाम शिवचन्द था। कवि की अब तक महिपाल चरित्र भाषा (सवत् 1918), योगसार भाषा (सवत् 1917), परमात्म प्रकाश भाषा (सवत् 1919), रत्नकरण्ड श्रावकाचार भाषा (1920), षोडशकारण भावना (सवत् 1921), अष्टाह्निका कथा (सवत् 1922), रत्नत्रय जयमाल (सवत् 1924) आदि रचनाये उपलब्ध हो चुकी है। नथमल जयपुर के निवासी थे।

76. पण्डित नाथूलाल दोशी

पण्डित नाथूलाल दोशी गोत्रीय श्रावक थे। आपके पिताश्री का नाम दुलीचद था। ये अपने जमाने के अच्छे पण्डित एव शास्त्रो के ज्ञाता थे। इनके द्वारा रचित ग्रन्थो मे से निम्न ग्रन्थो के नाम उल्लेखनीय है—

ग्रन्थ का नाम	रचनाकाल
1 परमात्म प्रकाश छन्दोवद्ध	सवत् 1919 चैत्र शुक्ला 11 रविवार
2 महिपाल चरित्र भाषा वचनिका	सवत् 1918 अषाढ कृष्णा 4 बुधवार
3. सुकुमाल चरित्र भाषा वचनिका	सवत् 1918 श्रावण शुक्ला 10 गुरुवार
4 दर्शनसार छन्दोवद्ध	सवत् 1420 श्रावण शुक्ला 4 शनिवार
5 षोडशकरण भावना भाषा	सवत् 1920 माघ शुक्ला 9
6 अष्टाह्निका कथा	मवत् 1922 फागुण शुक्ला 5 सोमवार
7 रत्नत्रय भावना जयमाल	सवत् 1922 फागुण शुक्ला 8 बुधवार
8. सिद्धिप्रिय स्तोत्र छन्दोवद्ध	
9 रत्नत्रय भावना वचनिका	सवत् 1924 श्रावण शुक्ला 14 बुधवार
10 रत्नकरण्ड श्रावकाचार छन्दोवद्ध	सवत् 1920 माघ शुक्ला 9

77 पण्डित पन्नालाल दूनीवाले

पण्डित पन्नालाल दूनी के रहने वाले थे। इनके पिता का नाम रत्नचन्द्र था तथा ये वैद गोत्रीय श्रावक थे। ये भी अच्छे पण्डित थे। इनकी निम्न रचनाये उपलब्ध हो चुकी हैं—

1 समवसरण पूजा छन्दोवद्ध	सवत् 1921 आश्विन बुदी 3 रविवार
2. सरस्वती पूजा	सवत् 1921 ज्येष्ठ शुक्ला 5

3 नित्य नियम पूजा — सवत् 1921

4 पच कल्याणक पूजा — सवत् 1922

5 उत्तर पुराण वचनिका — सवत् 1930 अपाढ शुक्ला 3

6 विद्वज्जन बोधक वचनिका

7 पचपरमेष्ठी पूजा

78. पार्श्वदास

पार्श्वदास जयपुर निवासी ऋषभदास निगोत्या के पुत्र थे। पार्श्वदाम के दो बडे भाई मानचन्द और दौलराम थे। पार्श्वदास को प्रारम्भिक शिक्षा अपने पिता से मिली। शास्त्र पठन और परमार्थ तत्त्व की ओर इनका झुकाव पण्डित सदासुख जी कासलीवाल के सम्पर्क से हुआ। पार्श्वदास का साधना स्थल शान्तिनाथ स्वामी का बडा मन्दिर जयपुर था। वहाँ इनके प्रवचन को सुनने के लिए काफी श्रोतागण एकत्र होता था। पार्श्वदास के शिष्यो मे बख्तावर कासलीवाल प्रमुख थे। उसे ही ये अपना पुत्र और मित्र समझते थे। पार्श्वदास अपने जीवन के अन्तिम वर्षो मे अजमेर रहने लग गये थे। वहाँ पर सेठ मूलचन्द सोनी के सानिध्य मे वैशाख सुदी 5 सवत् 1936 को इन्होने समाधिमरण लिया था।

पार्श्वदास का एक गद्य ग्रन्थ "ज्ञान सूर्योदय" नाटक की वचनिका तथा समस्त काव्य रचनाये "पारस विलास' मे सग्रहित है। लघु ग्रन्थो की अपेक्षा कविवर पार्श्वदास की काव्य प्रतिभा का पूर्ण निर्देशन उनके पदो मे अधिक है। 43 राग रागनियो मे लिखित 425 पदो मे अध्यात्म, भक्ति, विरह तथा नीति आदि विभिन्न विषय हे। पार्श्वदास के पद विभिन्न प्रतिलिपियो के पाठ सम्पादन के आधार पर पार्श्वदास पदावली के रूप मे दिगम्बर जैन समाज अमीरगज, टौक द्वारा प्रकाशित करवाये जा चुके है।[1]

79 जवाहरलाल शाह

ये जयपुर के निवासी थे तथा 20वी सदी मे हुये थे। विक्रम सवत् 1952 मे इनका स्वर्गवास हुआ। इनके द्वारा रचित चेतन विलास, आलोचना पाठ, बीस तीर्थकर पूजा, समुच्चय पूजा आदि पद्यमय रचनाये मिलती है। हिन्दी मे अनेक पद भी लिखे हुये मिलते है।

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1. पार्श्वदास पदावली–सम्पादक–डॉ० गंगाराम गर्ग, भरतपुर।

80 चैनसुख लुहाड़िया

इनका जन्म जयपुर मे सवत् 1887 मे और स्वर्गवास सवत् 1949 मे हुआ था। ये हिन्दी के अच्छे कवि थे। इनके कितने ही स्तोत्र एव पूजाये मिलती है। इनमे अकृत्रिम चैत्यालय पूजा (सवत् 1930) एव सहस्रनाम पूजा के नाम उल्लेखनीय है। ये निर्भयराम के पुत्र थे। लुहाडिया इनका गोत्र था।

81 चम्पाराम भांवसा]

ये खण्डेलवाल जाति मे उत्पन्न हुये थे। इनके पिता का नाम हीरालाल था जो माधोपुर (जयपुर) के रहने वाले थे। इन्होने अपनी ज्ञान वृद्धि के लिए "धर्म प्रश्नोत्तर श्रावकाचार" एव "भद्रबाहु चरित्र" की रचनाये की थी। ये दोनो ही कृतियाँ राजस्थानी भाषा की अच्छी रचनाये मानी जाती है।

82 पण्डित महाचन्द

सीकर निवासी पण्डित महाचन्द जी राजस्थानी गद्य व पद्य के अच्छे विद्वान थे। सवत् 1915 मे इन्होने त्रिलोकसार पूजा लिखी थी जो अत्यधिक लोकप्रिय है। तत्त्वार्थ सूत्र की हिन्दी टीका इन्होने की थी तथा अनेक भक्तिपरक पद लिखे थे। आपके पदो की भाषा यद्यपि ठेठ हिन्दी है परन्तु इन पर राजस्थानी का भी प्रभाव है। इन्होने प्रत्येक पद मे "बुध महाचन्द" शब्द का प्रयोग किया है। सीकर मे आज भी पण्डित जी की बहुत लोकप्रियता है।

83 थार्नासह अजमेरा

अजमेरा जयपुर मे 20वी सदी के पूर्वार्द्ध मे हुये थे। थान विलास इनकी प्रमुख कृति है जिसमे इनकी विविध रचनाओ का सग्रह है। कवि की भाषा और शैली दोनो ही अच्छे स्तर की है। सवत् 1934 मे इन्होने बीस तीर्थङ्कर पूजा लिखी थी।

84 श्री अमरचन्द लुहाड़िया

दिगम्बर जैन मन्दिर शाहदरा के हस्तलिखित ग्रन्थो मे श्री अमरचन्द लुहाडिया कृत "चौबीसी पूजा पाठ" ग्रन्थ सग्रहित है जो सर्वथा अप्रकाशित भी है। तथा सर्वथा सुबोध एव सरस है।

श्री लुहाडिया ने इस पाठ की रचना कार्तिक सुदी पूर्णिमा सवत् 1921 को की थी। आपके पिता का नाम श्री किशनलाल था आप खण्डेलवाल वशीय एव

लुहाडिया गोत्रीय श्रावक थे । आप मूलत कोसी के निवासी थे । कवि ने अपना नाम अमरचन्द के अतिरिक्त स्वरचन्द, सुरचन्द आदि का भी प्रयोग किया है ।[1]

85. सुगनचन्द

यह जीवराज बडजात्या के पुत्र थे । इनकी माता गगा और भाई मगनलाल, सुज्ञान, बख्तावर और हरसुख थे । यह अपने पिता के मझले पुत्र थे । इन्हे छन्द और व्याकरण का अच्छा ज्ञान था । इन्होने जिन भक्ति की प्रेरणा से राम पुराण ग्रन्थ की रचना की थी ।[2]

86 खेतसी बिलाला

इनकी "सील जखडी" मे नारी की निन्दा की गई है । यह रचना तेरहपथी मन्दिर के गुटका नम्बर 50 के पृष्ठ 195 पर अकित है ।[3]

87. नन्दराम

यह बख्तराम के पुत्र थे । इनके पद तेरहपथी मन्दिर, टौक मे ग्रन्थाक 50 मे पृष्ठ सख्या 208–213 पर मिलते है ।[4]

88 माणिकचन्द

माणिकचन्द भावसा गोत्रीय खण्डेलवाल जैन थे । बाबा दुलीचन्द भण्डार, जयपुर के पद सग्रह नम्बर 428 मे इनके 183 पद प्राप्त हुये है जो भक्ति और विरह के हैं ।[5]



1. सन्मति सदेश–वर्ष 13, अंक 11–11–1968 ।
2–5. राजस्थान का जैन साहित्य, पृष्ठ संख्या 225 ।

अध्याय 9

सामाजिक इतिहास

सामाजिक इतिहास

खण्डेला से निकल कर खण्डेलवाल जैन राजस्थान, मालवा एव देहली आदि मे चारो ओर फैल गये। खण्डेलवाल जैन बन्धु सरावगी समाज के नाम से अधिक विख्यात हुये। यद्यपि अग्रवाल जैनो को भी बगाल, बिहार मे सरावगी जाति से निर्दिष्ट किया जाने लगा था लेकिन वह बहुत बाद मे प्रारम्भ हुआ। राजस्थान, मालवा आदि क्षेत्र मे तो खण्डेलवाल जैनो को सरावगी शब्द से प्रारम्भ से ही सम्बोधित किया जाता है।

सरावगी परिवार जहा भी गये उन्होने मन्दिरो का निर्माण कराया जिससे धार्मिक आस्था बनी रहे। पञ्चकल्याणक प्रतिष्ठाए भी होनी रही और पूरा समाज एक ही ढाचे मे चलता गया। पहले आचार्यों के सरक्षण मे और फिर भट्टारको के निर्देशन मे समाज सास्कृतिक, साहित्यक एव धार्मिक क्षेत्र मे विकास की ओर बढता गया। बडे-बडे नगरा के अतिरिक्त छोटे-छोटे गावो मे वे जाकर बस गये और समाज मे घुल-मिल गये। सरावगी समाज को सबसे अधिक सरक्षण राजाओ एव जागीरदारो का मिला। वे उनके विश्वस्त व्यक्ति बन गये। और शासक एव जागीरदार भी अपने राज्य की व्यवस्था उनके हाथो मे छोड कर निश्चिन्त हो गये।

खण्डेलवाल जैन समाज सवत् 1300 तक सभी ओर तेजी से आगे बढता रहा। दिगम्बर जैन समाज मे अपना महत्त्वपूर्ण स्थान वना लिया और उत्तर भारत के खण्डेला लाडनू, अजमेर, चित्तौड, मारोठ, नरायणा, मालपुरा, चाकसू, मथुरा, सागानेर, शेरगड, हस्तिनापुर, उज्जैन, झालरापाटन जैसे नगर सरावगी समाज के प्रमुख केन्द्र माने जाने लगे।

समाज का विभाजन

इसी बीच समाज मे दो वडी घटनाए हो गयी। सवत् 1352 मे सूरजमल

भौसा ने लाडनू मे एक विशाल प्रतिष्ठा का आयोजन किया। इस प्रतिष्ठा मे एक धनाढ्य कुलीन दक्षिण भारत से आकर पहले तो माला पहिनने का सौभाग्य प्राप्त किया और फिर वहा आने वालो को पक्तिवद्ध भोजन कराया। इस भोजन मे जो व्यक्ति सम्मिलित हुये वे लोहड साजन और नही जीमने वाले वडसाजन कहलाने लगे। लोहडसाजन और वड साजन का यह भेद समाज मे पहली वार हुआ।

जैसे अन्य जातियो मे लघु शाखा एव वृहद् शाखा मिलती है इसी प्रकार सरावगी समाज भी लोहड एव वड साजनो मे विभक्त हो गया। यद्यपि पक्तिवद्ध भोजन करने वालो की सख्या अधिक नही थी। फिर भी समाज मे एक दरार पड गयी। कुछ वर्षो तक तो समाज के लोगो की समझ मे नही आ सका लेकिन धीरे-धीरे यह भेद वढता गया और यहा तक कि लोहड साजनो के साथ वेटी व्यवहार वन्द हो गया और एक तरह से लोहड साजन समाज अल्पसख्यक समाज वन कर रह गया।

भट्टारको द्वारा वस्त्र ग्रहण

इस घटना के कुछ ही वर्षो पश्चात् देहली मे चादी साह ने भट्टारक प्रभाचन्द को सवत् 1375 मे आमन्त्रित किया। भट्टारक प्रभाचन्द एव राघोचेतन के मध्य जोरदार शास्त्रार्थ हुआ। मत्र शक्ति की परीक्षा हुई। एक दूसरे के चमत्कारो का प्रदर्शन हुआ। लेकिन सभी मे भ० प्रभाचन्द की विजय हुई। उस समय भट्टारक प्रभाचन्द निर्वस्त्र थे। इसी वीच इनकी प्रशसा वादशाह तक पहुच गयी। उन्होने उनको महलो मे आकर दर्शन देने की प्रार्थना की। रनिवास मे नग्न मुनि जाने का विरोध हुआ तथा वादशाह के प्रकोप से सभी भयभीत हो गये। अन्त मे आपातकाल को दूर करने की दृष्टि से तत्कालीन समाज ने इनसे लगोट लगाने की प्रार्थना की साथ मे यह भी सौगन्ध खायी कि भविष्य मे उनको वही सम्मान प्राप्त होगा। जो एक निर्वस्त्र आचार्य को होता है। इसके वाद ही भट्टारको द्वारा वस्त्र स्वीकार कर लिया गया और उन्हे समाज द्वारा मान्यता प्राप्त हो गयी।

सामाजिक वैभव

राजस्थान के नगरो एव गाँवो मे खण्डेलवाल जैन समाज का सर्वाधिक प्रभाव रहा। एक के पश्चात् दूसरे प्रभावशाली व्यक्ति होते रहे। सारी सत्ता की कुन्जी उन्ही के हाथो मे रही। व्यापार, धन एव वैभव की दृष्टि से जैन समाज कभी पीछे नही रहा। यही नही अपनी दानशीलता, त्याग एव सेवा मे भी वे सबसे आगे रहे। सवत् 1570 मे रचित "पार्श्वनाथ शकुन सत्तावीसी" मे चाकसू नगर का जो वर्णन दिया है उससे ऐसा मालूम पडता है चाकसू नगर के श्रावको के पास अपार सम्पत्ति थी और वे सब तरह से प्रसन्न थे।

देस सयलह् मज्झि सुपसिध, जसु पटतर अलंहतविहि ।
दु ंढि दृडाहड़ नाम अखिउ, तह चपावती वरु णयरु ।
जहा न को जण् वसइ दुखिउ, जैन महोछा महम घण ।
जहि दिनि दिनि दी सेति, तहा वसइ ते धण्णु नर, इउ जण विवस कहंति ।

सवत् 1630 में ब्रह्म रायमल्ल द्वारा रचित श्रीपाल रास में रणथम्भोर दुर्ग में रहने वाले श्रावकों के सम्बन्ध मे निम्न पद्य उल्लेखनीय है—

हो श्रावक लोक बसै धनवत, पूजा करै जपै अरहंत ।
दान चारि सुभ सकतिस्यौ, हो श्रावक व्रत पावै मन लाइ ।

ब्रह्म रायमल्ल सवत् 1633 मे ढ ढाड के प्रमुख नगर सागानेर गये और वहा भी उन्होंने दिगम्बर जैन समाज को धन्य-धान्य पूर्ण पाया—और उसी पद्य को फिर दुहराया—

श्रावक लोग बसै धनवत, पूजा करै जपै अरहंत ।
उपरा उपरी वैर न कास, जिम इंद्र सुर्ग सुखवास ।

इस प्रकार 16वी एव 17वीं शताब्दी मे ढू ढाड प्रदेश मे श्रावको की आर्थिक एव सामाजिक दोनों ही स्थितिया अच्छी थी । व्यापार उनके हाथ मे था तथा शासन तत्र मे उनका पूरा प्रभाव था ।

समाज पर भट्टारकों का पूरा नियन्त्रण था । पहले देहली फिर चित्तौड मे रहने के पश्चात् भट्टारकों ने अपनी गादी चम्पावती (चाक्सू) में ही स्थापित कर ली थी । सवत् 1580 मे रचित मेघमाला मे कविवर ठक्कुरसी ने भट्टारक प्रभाचन्द को गौतम गणधर के समान मान कर उनकी प्रशसा की है ।

ढू ढार प्रदेश मे 16वी शताब्दी से लेकर 19वी शताब्दी तक जितनी भी प्रतिष्ठाए हुई उनके सचालन मे भट्टारकों अथवा उनके शिष्यो का प्रमुख रूप मे हाथ रहा था । भट्टारकों एव मण्डलाचार्यों का समाज मे बहुत सम्मान था और वे ही जैन गुरु के रूप माने जाते थे । धार्मिक एव सामाजिक मामलो मे उनकी सम्मति आदेश के रूप मे मानी जाती थी ।

राजस्थान प्रदेश मे सामाजिक जीवन मे सैकडो वर्षो तक समानता चलती रही । जाति बन्धन मे दृढता आती गयी । यहा दिगम्बर जैन खण्डेलवाल, अग्रवाल बघेरवाल समाजो का विशेष जोर रहा और सभी समाज धार्मिक उत्सवो, प्रतिष्ठाओ, एव ग्रथों की पाण्डुलिपिया करवाने मे विशेष योगदान देती रही । जहाँ एक ओर खण्डेलवाल समाज ने पञ्च कल्याणक प्रतिष्ठा महोत्सवो पर विशेष ध्यान दिया वहा दिगम्बर जैन अग्रवाल समाज ने ग्रथ साहित्य के प्रचार प्रसार मे विशेष रुचि ली थी ।

सवत् 1548 एव सवत् 1664 की पञ्च कल्याणक प्रतिष्ठाओ ने एक कीर्तिमान स्थापित किया और हजारो मूर्तियो की प्रतिष्ठा करवाकर सारे देश के मन्दिरो मे मूर्तियो को विराजमान किया। सवत् 1664 मे मोजमाबाद मे जो प्रतिष्ठा हुई थी वह तो राज्य स्तर पर आयोजित हुई थी तथा मुगल बादशाह एव जयपुर दरबार की ओर से प्रतिष्ठा मे पूरी सहायता दी गयी थी। भट्टारको का वह स्वर्ण युग था।

तेरहपंथ का उद्भव

लेकिन भट्टारको का पूर्ण प्रभुत्व होने पर भी आगरा मे जो अध्यात्म शैली थी और महाकवि बनारसीदास जिसके प्रमुख प्रचारक थे उसका प्रभाव राजस्थान मे भी आने लगा था और प्रकट रूप मे न सही किन्तु छिपे रूप मे भट्टारको की धार्मिक तानाशाही के विरुद्ध जन-मानस बनने लगा था। कविवर बूचराज का "चेतन पद्गल सवाद" अध्यात्म विचार धारा वाले वातावरण का एक उदाहरण है। यह सवाद अध्यात्मी बनारसीदास से भी 100 वर्ष पूर्व की रचना है। इस रचना से राजस्थान प्रदेश मे अध्यात्म दर्शन के उदय का पता चलता है।

इसके पश्चात् आगरा मे जो अध्यात्मियो का सगठन बना और आत्मा की खोज के उपाय ढू ढे जाने लगे तो उसका प्रभाव राजस्थान पर भी पडा और पहले कामा मे और फिर सागानेर मे इन विचारधाराओ के व्यक्तियो का जोर बढने लगा। एक वर्ग भट्टारकीय परम्पराओ से बधा रहा तो दूसरा वर्ग उन परम्पराओ का दबे स्वर से विरोध करने लगा।

सवत् 1691 मे भट्टारक नरेन्द्रकीर्ति सागानेर मे भट्टारक गादी पर अभिषिक्त हुये। ये बडे जबरदस्त भट्टारक थे। बख्तराम साह ने अपने बुद्धि-विलास मे निम्न मध्य से की है—

नरेन्द्रकीर्ति नाम, पट इक सागानेरि मे।
भये महागुण धाम, सोलहसै इक्यानवे।

अध्यात्म विचारधारा जो पहले शैली के रूप मे अपना स्थान बना रही थी अब एक पथ के रूप मे उभर कर सामने आयी और सबसे पहले उसने अपना नाम तेरहपथ रखा। यह पथ सुधारवादी पथ था तथा उसके द्वारा अनेक कुरीतियो का जोरदार विरोध किया। बख्तराम साह ने अपने मिथ्यात्व खण्डन मे इस पथ का निम्न प्रकार उल्लेख किया है—

भट्टारक आवैरिके, नरेन्द्रकीर्ति नाम।
यह कुपथ तिनकैस मै, नयो चल्यो अघधाम।।

लेकिन बुद्धिविलास मे तेरहपथ का उदय सवत् 1683 मे माना है —

> इनहीं गद्द मे नीकिस्यो नूतन तेरहपथ।
> सोरहसं तीयासिये सो सब जग जानत ॥

इस प्रकार तेरहपथ के उदय के बारे मे स्वय प० वखतराम साह भी एक मत नही है। लेकिन इतना अवश्य है कि महाकवि वनारसीदास के जीवनकाल मे ही अध्यात्म शैली ने एक पथ का रूप धारण कर लिया और वही तेरहपथ कहलाने लगा।

17वी शताब्दी मे सागानेर जैन सस्कृति एव धर्म का प्रमुखगढ माना जाता था। एक ओर यहा भट्टारको का केन्द्र था, उनकी गादी थी तो दूसरी ओर उन्ही के विरोध मे तेरहपथ का भी यही उदय हुआ था। इसी समय सागानेर मे अमरचन्द भावसा हुए। ये विशाल सम्पत्ति के स्वामी थे तथा अध्यात्म शैली के सदस्य थे। भट्टारक नरेन्द्रकीर्ति के विचारो से असहमत अवश्य थे लेकिन उनकी शास्त्र सभा मे जाते और विभिन्न प्रश्न किया करते थे। एक ओर भट्टारक नरेन्द्रकीर्ति का प्रभाव एव यश अपने उच्चतम शिखर पर था तो दूसरी ओर अमरचन्द भावसा के पास भी अपार सम्पत्ति थी। उनकी विचारधारा वाले व्यक्तियो का अच्छा समूह था। दोनो मे परस्पर ईर्ष्या बढने लगी लेकिन इतने पर भी अमरचन्द ने भट्टारक जी की शास्त्र सभा मे जाना नही छोडा। एक दिन किसी प्रश्न पर दोनो मे वाद-विवाद छिड गया। वाद-विवाद मे भ० नरेन्द्रकीर्ति को अपनी प्रतिष्ठा पर ठेस लगती देखी तो उन्होने अमरचन्द से तत्काल शास्त्र सभा मे से चले जाने को कहा और जब वह वहा से नही गया तो उसे जिनवानी का अविनय करने के अपराध मे अपमानित करके मन्दिर से बाहर निकाल दिया।

इस काण्ड से तेरहपथ को बल मिला और अमरचन्द भावसा ने अपनी सपूर्ण शक्ति तेरहपथ के विस्तार मे तथा भट्टारको के विरोध मे लगा दी। तेरहपथ विचारधारा जो अब तक बहुत शिथिलता से आगे वढ रही थी अब तेजी से वढने लगी। अमरचन्द भावसा तन, मन और धन से अपना सगठन मजबूत करने मे लग गया।

तेरहपथ जो पहले अध्यात्म शैली के नाम से प्रसिद्ध था, आगरा मे उसका सबसे अधिक प्रचार था। लेकिन महाकवि वनारसीदास की मृत्यु के पश्चात् यह शैली राजस्थान की ओर वढने लगी और पहले कामा मे तथा वाद मे सागानेर मे आकर जम गयी। अब तो समाज के विद्वान भी दो वर्गो मे बट गये। एक वर्ग भट्टारको की छत्रछाया मे रहने लगा तो दूसरा वर्ग तेरहपथ के गुणानुवाद गाने

लगा। इस तरह् समाज दो विचारधाराओ मे वट गया और ढूढाड प्रदेश दोनो विचारधाराओ का प्रमुख केन्द्र माना जाने लगा।

तेरहपथ कवियो मे जोधराज गोदीका के नाम विशेष रूप मे उल्लेखनीय है। जोधराज श्री अमरा भौसा (अमरचन्द भावसा) के पुत्र थे और हिन्दी गद्य पद्य मे समान अधिकार रखते थे। प्रवचनसार भाषा मे इन्होने तेरहपथ को ही जिनेन्द्र भगवान का असली पन्थ वतलाया।

भट्टारक सम्प्रदाय वाले वीस पथी कहलाने लगे तो अध्यात्म शैली वाले तेरहपथी कहलाने लगे। भट्टारको का तो समाज पर पूर्ण प्रभुत्व था साथ ही उनको राज्य सरकार की ओर से भी सरक्षण प्राप्त था। भ० नरेन्द्रकीर्ति के पश्चात् भट्टारक सुरेन्द्रकीर्ति (सवत् 1722–33), भट्टारक जगत्कीर्ति (सवत् 1733–71) भट्टारक देवेन्द्रकीर्ति (1771–92) तथा भट्टारक महेन्द्रकीर्ति (सवत् 1792–1815) हुये और उन्होने समाज पर अपना एक छत्र प्रभुत्व वनाये रखने का पूर्ण प्रयास किया। लेकिन कभी दवे हुये स्वर मे और कभी उभरे स्वरो मे उनका विरोध होने लगा। उसके द्वारा क्रियाकाण्डो को समाज ने पूर्ण रूप से अगीकार नही किया। और धीरे-धीरे विरोधियो की सख्या वढने लगी और समर्थक धीरे-धीरे घटने लगे। कभी पन्चामृताभिपेक को लेकर, कभी खडी एव वैठ कर पूजा करने को लेकर समाज मे अशान्ति मच जाती। पूरे ढूढाड प्रदेश मे तेरहपथियो ने अपने अलग मन्दिर बनवा लिये। सभी मन्दिरो का एकसा रूप रहा। जयपुर के अतिरिक्त आमेर, सागानेर, निवाई, सवाई माधोपुर, दौसा, वसवा, मालपुरा आदि अनेक नगरो एव गावो मे तेरहपथी मन्दिर बनाये गये। गावो मे तेरहपथी नाम से जैनो का एक वर्ग विशेष बन गया। स्वय जयपुर मे भी दो पचायती मन्दिर तेरहपथियो के तथा दो बीस पथियो के नाम से विभाजन हो गया।

प्रवचनसार भाषा मे जोधराज गोदीका ने तेरहपथ को निम्न प्रकार नमस्कार किया है—

कोई देवी खेतमाल वीद्यासनि मानत है
केई सती पिश्र सीतला सो कहै मेरा है
कोई कहै सावलो कबीर पद कोई गावे
कोई दादू पथी होय परे मोह घेरा है।
कोई ख्वाजे परमान कोई पथी नानिग के
कोई कहै महाबाहू महारुद्र, चेरा है
याही बारा पथ मे भरमि रह्यो सबै लोक
कहै जोध अहो जिन तेरापथी तेरा है।

सवत् 1815 के पूर्व ही महापडित टोडरमल अपने माता-पिता के साथ जोवनेर से जयपुर आकर रहने लगे। पडित जी की जोवनेर मे भट्टारको के पास शिक्षा हुई थी और यही पर उन्होने प्राकृत एव सस्कृत ग्र थो का अध्ययन किया था। सवत् 1793 मे सामुद्रिक शास्त्र की प्रतिलिपि टोडरमल जी के लिये पठनार्थ की गयी थी ऐसा उस पांडुलिपि की प्रशस्ति मे उल्लेख मिलता है। जोवनेर कम से कम 50 वर्ष तक जैन सस्कृति एव भट्टारको का केन्द्र रहा था। पडित टोडरमल जी को प्रारम्भ से ही भट्टारको के पास शिक्षा दीक्षा के लिये रहना पडा। लेकिन पडित जी उग्र विचारो के थे। धर्म मे एव धार्मिक क्रियाओ मे जरा भी शिथिलता उन्हे सहन नही होती थी। सयोगवश वे जोवनेर से जयपुर आ गये और यहा की समाज का वातावरण देखा। उस समय उनकी उम्र कोई 30 वर्ष की होगी, युवावस्था थी। स्वाध्याय के वल पर शास्त्रो का अच्छा ज्ञान अर्जन कर रखा था। वक्तृत्व शैली इतनी आकर्षक थी कि लोग स्वत ही उनको सुनने के लिये चले आते थे। साथ ही लेखनी मे भी जादू था। जो कुछ लिखते थे वह ऐसा होता था कि तत्व ज्ञान का अपार भण्डार उसमे भरा होता था। इसीलिये टोडरमल जी जैसे ही जयपुर आकर रहने लगे और उन्होने शास्त्र सभा के माध्यम से अपने विचार प्रकट किये तत्कालीन समाज इन पर मुग्ध हो गया। फिर क्या था वे प्रतिदिन वडा तेरहपथी मन्दिर मे शास्त्र प्रवचन करते और सैकडो हजारो श्रोताओ को अपनी ओर आकृष्ट करत। उनकी ख्याति एव यश चारो ओर फैलने लगा और राजस्थान से परे वह पजाव, महाराष्ट्र एव गुजरात तक फैल गया। उत्तर प्रदेश, मध्य प्रदेश एव देहली के तत्वाभिलाषी श्रावक उनके पास आने लगे। तत्कालीन भट्टारको से भी इनका यश एव ख्याति सहन नही हो सकी और वे भी प० टोडरमल जी को अपना नही वना सके। पडित जी भट्टारक परम्परा के विरोधी एव तेरहपथ के समर्थक माने जाने लगे। भट्टारकीय विचारो के विरोधी स्वत ही उनके पास आने लगे और इस प्रकार जयपुर जैन समाज दो विचारधाराओ मे विभक्त हो गया। तेरहपथ समाज के प्रमुख महापडित टोडरमल जी वन गये तथा वीसपथ समाज भट्टारको को अपना मार्गदर्शक मानने लगा।

इसी बीच मे महापडित टोडरमल जी को अर्थार्जन के लिये सिंघाणा जाना पडा, इस कारण जयपुर मे कुछ समय के लिये समाज मे परस्पर मे विरोध एव कट्टरता के वातावरण मे शान्ति आयी।

सिंघाना प्रवास मे टोडरमल जी ने गोमट्टसार, लब्धिसार, क्षपणासार की विस्तृत भाषा टीका सम्यग्ज्ञान चन्द्रिका समाप्त की। पडित जी ने साहित्य की ऐसी महती सेवा की जिसकी समानता अन्यत्र मिलना कठिन है। यही भाई राय-मल्लजी आपसे आकर मिले वे पडित जी को गोमटसार जैसे ग्र थो की भाषा टीका

करते हुए देखकर मत्र मुग्ध हो गये । भाई रायमल्ल जी ने आपको साहित्य सेवा मे इसी प्रकार जुटे रहने के लिये प्रोत्साहित किया ।

टोडरमल जी कुछ वर्ष सिंघाना रहने के पश्चात् वापिस जयपुर आ गये । और इससे तेरहपथ के प्रचार-प्रसार मे पुन. वेग आया । जयपुर जैन समाज जो पहले से ही दो भागो मे विभक्त हो गया था, उसमे और कट्टरता आई । तेरहपथ के मुख्य प्रवक्ता थे महापडित टोडरमल जी तथा बीसपथ के प्रमुख प्रवक्ता भट्टारक क्षेमेन्द्रकीर्ति एव फिर भट्टारक सुरेन्द्रकीर्ति एव पडित बख्तराम साह । बख्तराम साह कट्टर बीसपथ पडित थे जिनका मुख्य केन्द्र दिगम्बर जैन मन्दिर लश्कर था । भट्टारक सुरेन्द्रकीर्ति भी विद्वान थे । सस्कृत के ज्ञाता थे । भाषण पटु भी थे । इसीलिये पंडित टोडरमल जी के कारण दोनो ओर की बराबर की टक्कर थी । लेकिन तेरहपथ की ओर समाज अधिक झुकी हुई थी ।

सवत् 1821 (सन् 1764) मे जयपुर मे तेरहपथ समाज की ओर से इन्द्रध्वज पूजा महोत्सव का विशाल रूप से आयोजन हुआ । भाई रायमल्ल ने अपनी पत्रिका मे महोत्सव का जिस सुन्दर ढग से वर्णन किया है उससे पता चलता है कि इस महोत्सव को सफल बनाने के लिये राज्य की ओर से भी पूरी सुविधाए प्रदान की गयी थी । भाई रायमल्ल ने इस उत्सव की प्रशसा मे लिखा है—"ऐ उछव फेरि इस पर्याय मे देखना दुर्लभ छै"

जयपुर राज्य के तत्कालीन दीवान बालचन्द छाबडा एव रतनचन्द्र दोनो ही की पडित जी पर विशेष श्रद्धा थी । यद्यपि वे भट्टारको के भी प्रशसक थे । किन्तु विद्वत्ता की दृष्टि से महापडित टोडरमल जी से विशेष अनुराग था । टोडरमल जी की विद्वत्ता के कारण कुछ जैनेतर विद्वान भी उनसे नाराज थे । सवत् 1824 मे लगभग जयपुर पर महाराजा माधोसिंह (प्रथम) का शासन था । जैनेतर पडितो ने राजा पर जादू कर रखा था तथा जैनो से साम्प्रदायिक द्वेषता थी । जैन मन्दिरो को शैव मन्दिर मे बदल देना आसान बात हो गयी थी । कभी शैव पडितो की बन आती थी और कभी जनमत उनके खिलाफ बन जाता । विचारो की इस लडाई मे पडित टोडरमल जी को प्रथम निशाना बनाया गया । एक ओर महाराजा माधोसिंह को बहकाकर उनको हाथी के पाव के नीचे कुचला दिया गया । यद्यपि उस समय दो-दो जैन दीवान थे । बडे-बडे अधिकारी भी जैन थे लेकिन वे उफ भी नही कर सके । महाराजा का इतना आतक था कि तत्कालीन प्रमुख पडित जयचन्द जी छाबडा जो टोडरमल जी के भक्त थे उन्हे अपना गुरु मानते थे वे भी अपनेकिसी ग्रथ मे टोडर मल जी के बलिदान का उल्लेख नही कर पाये । पता नही कैसे पडित बख्तराम साह अपने बुद्धि विलास मे कुछ पक्तिया लिखने का साहस कर सके ।

तेरहपथ की मान्यताएं

प० पन्नालाल ने तेरहपथ खण्डन नामक ग्रन्थ में लिखा है कि "पूर्वरीति तेरह थी" तिनको उठा विपरीत चले, तातै तेरापन्थ भये, तेरह पूर्व किसी ताका समाधान—

दस दिक्पाल उथापि 1 गुरुचरणां नही लागै 2 ।
केसर चरणा नहीं धरै 3, पुष्पपूजा फुनि त्यागै 4 ।।
दीपक अर्चा छाडि 5, आसिका छमाल न करही 7 ।
जिन न्हावणा ना करै 8, रात्रिपूजा परिहरही 9 ।।
जिनशासन देव्या तजी 10, राध्यौ अन्न चढ़ौडे नहीं 11 ।।
फल न चढावे हरित फुनि 12. बैठिर पूजा करै नहीं 13
ये तेरे उरधारि पथ तेरै उर थापे ।
जिनशास्त्र सूत्र सिद्धांत माहिला वचन उथप्पे ।।

सवत् 1749 में कामा वालो ने सागानेर के भाइयो को एक चिट्ठी लिखी थी । इसमे कामा वालो ने लिखा है कि हमने इतनी बाते छोड दी है सो आप भी छोड देना—जिनचरणो में केसर लगाना, बैठकर पूजा करना, चैत्यालय भडार रखना, प्रभू को जलौट पर रखकर कलश ढोलना, क्षेत्रपाल और नव ग्रहो की पूजा करना, मन्दिर मे जुआ खेलना और पखे से हवा करना, प्रभु की माला लेना, मन्दिर मे भोजको को आने देना, भोजको द्वारा बाजे बजवाना, राधा हुआ अनाज चढाना, थालौडी करना, मन्दिर मे जीमन करना, रात्रि को पूजन करना, रथयात्रा निकालना, मन्दिर मे सोना, आदि ।

आगे चल कर तेरहपथी अपने आपको शुद्धाम्नायी कहने लगे । लेकिन विगत 100 वर्षों मे जिस प्रकार धीरे-धीरे धार्मिक असहिष्णुता कम हुई है, तेरहपथ और बीस पथ का मतभेद भी कम हुआ है और अब ऐसा लगता है कि 21वी शताब्दी मे दोनो पथो मे मतभेद समाप्त हो जावेगे ।

गुमान पथ

महापडित टोडरमल जी के पुत्र गुमानीराम ने एक नये पथ को जन्म दिया जो उन्ही के नाम से—गुमान पथ नाम से प्रसिद्ध हुआ । उसका प्रमुख उद्देश्य मदिर मे, पूजादि क्रियाओ मे पूर्ण शुद्धता लाना था । इस पथ की स्थापना कब हुई थी यह तो निश्चित रूप से कहा नही जा सकता लेकिन उनकी मृत्यु सवत् 1853 मे हुई

थी इसलिये यह तो कहा जा सकता है कि गुमान पथ का प्रचलन इसके पूर्व ही हो गया था। इस आम्नाय का प्रचार बहुत जल्दी हुआ। जयपुर के अतिरिक्त भादवा, मारोठ, अजमेर, लश्कर आदि मे गुमानपथ के मन्दिर बन गये और उसमे शुद्धता-पूर्वक पूजा पाठ होने लगे। लेकिन समाज तीन वर्गों मे बीसपथ, तेरहपथ एव गुमानपथ मे बट गया और वे एक-दूसरे से लडने लगे। तथा एक दूसरे पर दोषा-रोपण होने लगा। लेकिन गुमानपथ मे शुद्धता के नाम पर अधिक आडम्बर था तथा धर्मसाधना के लिये दिन भर चौके एव शुद्धि मे रहने के कारण प्रारम्भ मे तो यह पथ सबको अच्छा लगा और अपने को धर्मात्मा सिद्ध करने के लिये चौके चूल्हे एव स्पृश्य अस्पृश्य मे ही लगे रहे। दीवान शिवजीलाल जी स्वय अपने हाथो से मन्दिर मे झाडू लगाते, पानी लाते। इसके पश्चात् गुमानपथ का प्रचार तो बढने लगा लेकिन उससे तेरहपथियो को भी ईर्ष्या होने लगी और वे भी गुमानपथ के प्रचार मे रोडा अटकाने लगे। जयपुर शहर के बाहर यद्यपि मन्दिरो का निर्माण तो हो गया लेकिन धीरे-धीरे गुमानपथ की क्रियाओ मे शिथिलता आ गयी और वे भी धीरे-धीरे नाम मात्र के गुमानपथी रह गये। गुमानपथ ने धार्मिक क्रियाओ मे निम्न सुधार किये—

1 सूर्योदय होने से पहले मन्दिरजी की कोई भी क्रिया न करे।

2 सप्त व्यसन का त्यागी हो वही श्रीजी का स्पर्श करे।

3. पूजन खडे खडे करे।

4 द्रव्य चढाते समय अग्निसात् करे तो स्वाहा बोले अन्यथा अमुक द्रव्य अर्चयामि बोले।

5 चमडे व ऊनी चीजे मन्दिर मे न ले जावे।

6 माली व्यास सेवक आदि छतरी से आगे प्रवेश न करे।

7 मन्दिरजी के आगन मे सफाई कार्य, पूजा के बर्तन माजना, बिछायत बिछाना आदि सारा कार्य श्रावक अपने हाथ से करे।

8 गधोदक को लगाने के बाद हाथ धोना।

9 जिन प्रतिमा के चरणो पर चन्दन केसर आदि चर्चित न करना।

10. रात्रि मे जिन मूर्ति के पास तथा मन्दिर मे दीपक न जलावे।

11 केसर को पूजा मे नही लेना केवल चन्दन घिसकर ही काम लेना।

12 पूजा मे नारियल बादाम आदि की गुली चढाना अर्थात् अखण्ड फल न चढाना।

13. पूजा के द्रव्य को अग्नि मे क्षेपन कर देना, माली व्यास आदि को देने से निर्माल्य का पाप लगता है।

बीजावर्गीय खण्डेलवाल जैन

वर्तमान मे तो बीजावर्गीय समाज एक स्वतन्त्र समाज है तथा वैष्णव धर्मानुयायी है। लेकिन अतीत मे यह जाति भी खण्डेलवाल जैन समाज का ही एक अग थी तथा इस समाज का एक भाग दिगम्बर धर्मानुयायी था। इस सम्बन्ध मे हमे सवत् 1602 की एक प्रशस्ति मिली है जिसमे "बीजावरग्यन्वये अजमेरा माहरोठ्या गोत्रे" का उल्लेख हुआ है। यह अजमेरा गोत्र खण्डेलवाल जैन जाति का एक गोत्र है। माहरोठ्या सम्भवत मारोठ क्षेत्र के होने के कारण लिखा होगा। वैसे गाँव का नाम दावडदू वा लिखा है तथा जिन पूजा पुरन्दर साह कीला ने पाण्डव-पुराण की प्रतिलिपि करवा कर मण्डलाचार्य धर्मचन्द्र के शिष्य कमलकीर्ति को भेट दी थी। पूरी प्रशस्ति निम्न प्रकार है—

सवत् 1602 वर्षे माघमासे कृष्णपक्षे चतुर्दशी तिथौ दावडदू वा शुभस्थाने प्रोहितद्वारकेशरप्रतापे श्री मूलसघे नद्याम्नाये वलात्कारगणे सरस्वतीगच्छे श्री कुन्द-कुन्दाचार्यान्विये भट्टारक श्री पद्मनन्दिदेवास्तत्पट्टे श्री शुभचन्द्रदेवास्तत्पट्टे भट्टारक श्री जिनचन्द्रदेवास्तत्पट्टे भट्टारक श्री प्रभाचन्द्रदेवास्तत् शिष्यमण्डलाचार्य श्री धर्मचन्द्र-देवास्तदाम्नाये वीजावरग्यन्वये अजमेरा माहरोठ्यागोत्रे साह मकत् भार्या नाऊ तत् पुत्राश्चत्वार प्रथम साह धरणि द्वितीय साह धर्मसी तृतीय साह कर्मसी चतुर्थ साह आसा। साह धरणि भार्या हरखू तत्पुत्रौ द्वौ। प्रथम साह वील्हा द्वितीय सघभार-धुरन्धर जिणपूजापुरन्दर साह कील्हा प्रथम भार्या पूरा द्वितीय भार्या लाडी। साह हठ भार्या चत्वार प्रथम सीता द्वितीय लस्थ्री तृतीय तोल्ही चतुर्थ मोल्ही पुत्र चत्वार साह वोहिथ रामादास महेश दामोदर एतेषा मध्ये साह कीलाख्येन इद पाडवपुराणक शास्त्र लिखाप्य मडलाचार्य श्री धर्मचन्द्र शिष्य कमलकीर्तिये दत्त।[1]

स्थानकवासी-तेरहपथी साधुओ का प्रभाव

दिगम्बर जैन समाज मे तेरहपथ के उदयकाल मे जबर्दस्त एक धार्मिक क्राति फैली और उस समय जोधपुर के पश्चिमी हिस्से तथा बीकानेर राज्य के निवासी दिगम्बर जैन खण्डेलवालो मे भट्टारको की मान्यता समाप्त कर दी गई। दिगम्बर जैन साधुओ का अभाव था तथा श्वेताम्बर स्थानकवासी सम्प्रदाय के मुनिगणो का उस प्रान्त मे पूर्ण जमाव था। इस कारण खण्डेलवाल जैन बन्धु उन साधुओ के

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1 प्रशस्ति सग्रह—डॉ० कासलीवाल पृष्ठ सख्या 127।

प्रति आकृष्ट हो गये । ऐसे समय मे ही बीकानेर राज्यान्तर्गत "जसरासर" ग्राम के खण्डेलवाल दिगम्बर जैनकुलीय रेखराम जी वाकलीवाल के यहाँ सवत् 1883 मे रामचन्द्र जी का जन्म हुआ । मालूम पडता है कि इनके पिता स्थानकवासी मुनि जयमल जी महाराज के सम्प्रदायानुयायी थे । इसलिए रामचन्द्र जी की बाल दीक्षा मात्र 9 वर्ष की आयु मे सवत् 1900 के वैसाख सुदी दसमी के दिन मुनि सवलदास जी के द्वारा हुई और ये उनके पट्ट शिष्य हुए । ये प्रकाण्ड विद्वान हुए । इनके द्वारा "अमृतरस सग्रह" नामक ग्रन्थ तथा और भी ग्रन्थ रचे गये । स्थानकवासी सम्प्रदाय मे इनकी काफी मान्यता हुई ।[1]

स्थानकवासी प्रसन्नचन्द्र जी

ये मेन्सर गाँव के निवासी थे । इनके पिता का नाम रामसुख एव माता का नाम केसरबाई था । इन्होने स्थानकवासी मुनि रामचन्द्र जी से सवत् 1920 मे स्थानक सम्प्रदाय मे दीक्षा ली थी । ये भी अच्छे विद्वान थे । इनके अतिरिक्त रामसुख जी कासलीवाल आदि और भी खण्डेलवाल श्रावको ने तेरहपथी साधु जीवन अपना लिया ।

इससे पता चलता है कि मारवाड मे दिगम्बर जैन मुनियो, भट्टारको का अभाव होने के कारण वे श्वेताम्बर तेरहपथ की ओर झुकने लगे थे ।

राम-स्नेही सम्प्रदाय की रेण शाखा के आचार्य हरखाराम जी

हरखाराम जी का जन्म नागौर मे विक्रम सवत् 1803 भाद्रपद कृष्णा द्वादशी के दिन दिगम्बर जैन खण्डेलवाल जाति मे हुआ था । आपके पिता विजयराम जी एव माता बहाला देवी थी ।

सवत् 1775 मे विजयराम जी ने श्री दरियाव महाराज से राम मन्त्र ग्रहण कर परम श्रद्धालु राम-स्नेही भक्त बन गये थे । आपके पाँच पुत्र थे जिनमे सबसे छोटे हरखाराम जी आचार्य दरियाव महाराज के शुभाशीर्वाद से परम भागवत तपोमूर्ति हुए ।

श्री हरखाराम जी महाराज अखण्ड भीष्म ब्रह्मचर्य व्रत धारण कर राम भजन की साधना मे मग्न हो गये थे । उनके परिवार के शेष सदस्य दिगम्बर जैन धर्मानुयायी ही रहे तथा समय-समय पर हरखाराम जी को राम-राम छोडने तथा णमोकार मन्त्र का जाप करने का आग्रह करते रहे ।[2]

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1. दिव्य ध्वनि, वर्ष 2, अक 8 ।
2 सन्मति सन्देश, जनवरी 1966 ।

सामाजिक रीति-रिवाज

प्रत्येक समाज का सचालन उसके रीति-रिवाजो के अनुसार होता है। ये रीति-रिवाज समय-समय पर बदलते भी रहते है तथा समय परिवर्तन के अनुसार कभी इनमे स्वत. ही परिवर्तन आ जाता है और कभी समाज द्वारा किया जाता है। जब पचायती प्रथा थी। पचायतो को शासन की ओर से मान्यता प्राप्त थी तब पचायती रीति-रिवाजो के विरुद्ध जाना महज काम नही था। लेकिन जब से पचायती प्रथा समाप्त हो गयी है तब से रीति-रिवाजो की पकड नही रही है तथा समाज मनमाने व्यवहार करने लगा है। फिर भी रीति-रिवाजो के बल पर ही समाज टिका हुआ है। इसलिये उनका जानना भी आवश्यक है। हम यहाँ ऐसे ही रीति-रिवाजो का वर्णन कर रहे है जो कभी पूरी तरह पालन किये जाते थे और आज भी किसी न किसी रूप मे उनकी मान्यता है।

1. आगरणी (परोजन, साध या आठवाँ)

बच्चे मे धार्मिक सस्कार पडे उसके लिए गर्भावस्था के सातवे महीने मे गर्भवती स्त्री को उल्लास पूर्वक मन्दिर मे ले जाते है। उसके पीहर से कपडा तथा मिठाई इत्यादि आने का रिवाज है। इस अवसर पर पहले घुघरी, कसार तथा काचली पचायती मे बँटती थी। इस प्रथा को आठवाँ कहते है। वर्तमान मे आठवे की प्रथा प्राय. बन्द हो गयी है।

2 मासवा (दशोटन या जलवा)

पिहर मे नवजात शिशु के लिए कपडा, खिलौना और बेटी जवाई के लिए वेश तथा शिरोपाव आता है तथा पचायती मे नारियल बाटे जाते है। जीमनवार होती है। समाज मे जब वैष्णवी परिपाटी चलती थी तो उस समय कुआ पूजने का रिवाज था लेकिन आजकल यह परिपाटी उठ गई तथा मन्दिर मे जाने का रिवाज हो गया। नवजात शिशु को मन्दिर मे णमोकार मत्र सुना कर उसे जैन सस्कार से सस्कारित किया जाता है।

3. जामना (वेश)

बच्चा होने के बाद जब बेटी पहले-पहले अपने पीहर आती है तथा कुछ दिनो के पश्चात् जब वापस विदा होने लगती है उस समय बेटी-जवाई तथा उसके समस्त कुटुम्बियो को वेश शिरोपाव दिये जाते है। शक्ति के अनुसार सोना-चाँदी तथा नकदी रुपये भी देते है।

4. सगाई (सगनी)

पुत्र और पुत्री का सम्बन्ध निश्चित हो जावे उस प्रथा को सगाई कहते है।

पुराने जमाने मे लडकियो का रुपया लेने का समाज मे प्रचलन था। क्योकि लडकियो की सख्या लडको से कम थी। ग्राजकल लडको का रुपया लेने का प्रचलन समाज मे है। पुराने जमाने मे चार गोत्र टाल कर सगाई की जाती थी। ग्राजकल दो गोत्र भी टाल कर तथा कही-कही एक गोत्र भी टाल कर सगाई करने का रिवाज हो गया है। सगाई के समय 1/– रुपया मुद्दे का पचो के सामने दिया है। दोनो पक्षो से 2/– (दो-दो) रुपया लेकर पचायती की बही मे नाम ग्रौर गोत्रो का उल्लेख दर्ज कर लिया जाता है।

5 टीका

लडकी पक्ष वालो के यहाँ से लडके का कपडा तथा उसके छोटे भाई-बहनो का कपडा, जेवर तथा फल, मिठाई तथा नकद रुपया ग्राता है। इस प्रथा को टीका कहते है। उस समय पचो को जीमनवार या नाश्ता कराया जाता है ग्रौर मिलनी हुग्रा करती है। लडकी के भाई-भतीजे ग्रगर टीका के समय मे उपस्थित रहते हैं तो लडके वाला उनको कपडे तथा नकदी पैसे म विदाई करते है।

6. चीकटी कोथली

लडका पक्ष से टीका होने के वाद लडकी के लिए कपडे, जेवर, फल, मिठाई तथा उसके छोटे भाई-बहनो के लिए कपडे भेजने का रिवाज है, उसे चीकटी कोथली कहते है।

7 सिंझारा (चतडा चौथ, दीपावली हटरी, सावन की तीज, भादवा की बड़ी तीज ग्रौर तीज रोट)

सगाई ग्रौर विवाह के बीच उपरोक्त त्यौहार ग्राते है। उस समय लडका पक्ष से लडकी के लिए कपडे, फल ग्रौर मिठाई भेजने का रिवाज है। ब्याह हो जाने के बाद इन त्यौहारो पर लडकी पक्ष वाला ग्रपनी बेटी के लिए उपरोक्त सामान भेजता है।

8 मोक्ष सप्तमी (मोक्ष साते)

कन्या मोक्ष सप्तमी का उपवास करती है। उस समय सिंझारा के जैसा ही सामान का ग्रादान-प्रदान होता है।

9 लगन (छाटना, पीली चिट्ठी)

लडकी वाले के यहाँ जिस रोज ब्याह हाथ मे लेते है तथा पीला चावल होता है। उस रोज पचो के द्वारा एक पत्रिका लडके वालो के नाम से लिखी जाती है। उसमे पीला चावल तथा रुपया नकद रखकर नाई के द्वारा (ग्राजकल

रजिस्ट्री) लडके वाले के यहाँ जाते है। लडके वाले के यहाँ चिट्ठी पहुचने के बाद पीला चावल का दस्तूर होता है। पीली चिट्ठी लडके को तिलक करके उसके हाथ मे दे दी जाती है तथा वहाँ के पच लडकी वाले के पास पीली चिट्ठी का प्रत्युत्तर उसी नाई के मार्फत या रजिस्ट्री से भेजते है। नाई, व्यास की उचित विदाई तथा अमल पानी के लिए रुपये देकर की जाती है।

10. गुड बांटना

ब्याह हाथ मे लेने के रोज से लडका और लडकी वालो के यहाँ से अपने-अपने गाँव की पचायती मे गुड बाटा जाता हे।

11 बत्तीसी

बहन अपने भाई को ब्याह का निमत्रण देने अपने पिहर जाती है। उस समय 16 बतासे, 16 सुपारी, 16 छुहाडे, 16 बादाम तथा 16 गडी गोले लेकर जाती है। तिलक लगाकर भाई-भतीजे को नकद रुपये देती है। इस प्रथा को बत्तीसी कहते है।

12. चबीनी (कवलजोड)

भाई जब बहन के गाँव मे पहुच कर यथा योग्य स्थान पर ठहर जाता है तब बहन भाई के डेरे पर गाँव की औरतो तथा परिवार के साथ जाती है। वहाँ पर भाई चुनरी पहनाकर तथा बहन का मुँह मीठा कर बिदा कर देता है।

13. माहिरा (मामेरा, मायरा, भात)

भाई अपने बहन बहनोई ब्याह होने वाले लडका या लडकी तथा उनके समस्त परिवार के लिए वेश तथा सिरोपाव नकद रुपये लेकर आता है। लडकी की शादी हो तो नथ, माग टीका (बोर), बिछुरी और कावला देता है। बहन की ओर से भाइयो और भौजाइयो को वेश तथा सिरोपाव दिये जाते हैं, जिसे थामा का कहते है। वेश ओडने बाद वहन भाई के मुँह मे शरबत का लौटा लगाती है। चावल तथा गुड की थाली भाई को दी जाती है। बहन आरती करती है तथा समय भाई नगद रुपये बहन की थाली मे देता है। इस प्रथा को मायरा कहते हैं।

14. बान (छोटा बिनायका)

लडके या लडकी को तेल और हल्दी जिस रोज से लगाई जाती है उसको बान कहते है। वान हमेशा मुहूर्त मे बैठना चाहिए। वैवाहिक कार्यक्रम वान पर ही आधारित है। अगर अशुद्ध समय मे बैठ जावे तो वैवाहिक कार्यक्रमो मे अनेक उपद्रव। इस रोज गाँव मे घुघरी तथा बान के लड्डू वाँटने की प्रथा है।

15 वि॰ ोरी

बान वैठने के रोज से लडका या लडकी को अच्छी तरह सजाकर सवारी मे वैठाकर बारात आने या जाने के पहले तक गाँव मे रोजाना शाम को घुमाया जाता है । उसमे बाजा, रोशनी तथा परिवार के लोग शामिल होते है । अब यह प्रथा धीरे-धीरे कम हो रही हे ।

16 साकडी (बडा बिनायक या कंगन डोरा, पाचा बाना)

तेरहपथ के उदय होने के पहले हर श्रावको के घर मे अपनी-अपनी कुल-देवियो का स्थान वनाया हुआ रहता था । उसी स्थान पर लडके या लडकी को वैठाकर पूजन कराया जाता तथा रक्षा-सूत्र बाँधा जाता था तथा परिवार के लोगो को उसी दिन से भोजन विवाह समाप्ति पर्यन्त कराया जाता था ।

17 चाक पूजन (कुम्हार के यहाँ से बर्तन लाना)

लडकी के ब्याह मे मडप बाँधने के लिए बर्तनो की जरूरत पडती है। स्त्रियाँ कुम्हार के यहाँ जाकर बर्तन निकलवाती कुम्हार के तिलक लगाती भोजन सामग्री तथा नकद रुपये देकर उसके यहाँ से बर्तनो को जेवर पहना कर गाजे-बाजे के साथ अपने घर बर्तनो को लेकर आती, इस प्रथा का नाम चाक पूजन था अब यह प्रथा प्राय मिट गई हे । कही-कही कुम्हार को घर पर ही बुलाकर तथा घर ही पर उससे बर्तन इत्यादि लेकर दस्तूर कर लेते है ।

18 मेल (भात की जीमनवार, गाँव-गरा)

लडके के ब्याह मे बारात चढने के पहले रोज अपने परिवार, मित्रो तथा सगे-सम्वन्धी परिवारो को आमन्त्रित कर भोजन कराया जाता था । इस प्रथा को मेल की जीमनवार कहते है । लडकी के ब्याह मे बारात जाने के दूसरे दिन लडकी वाला अपने परिवार तथा इष्ट मित्रो को निमत्रण देकर भोजन कराता है । उसे गाँव-गरा या भात की जीमनवार कहते है ।

19. निकासी (घुडचढी या घोडी पूजना)

लडके को पीठी इत्यादि लगाकर स्नान कराया जाता है । उसके वाद लडके का मामा स्नान के पाटे पर से उतारता है । लडके के वहनोई उसे साफा या पगडी वधवाते है । लडके को घोडी पर वैठाते है । परिवार का औरते लावाछना लेती है, भौजाइयाँ काजल लगाती हैं । माँ दूध पिलाने की रस्म करती है । उसके वाद परिवार और पच लोग लडके को लेकर मन्दिर जाते हैं । वहाँ से लडके को किसी योग्य स्थान पर (घर से अलग) ठहरा दिया जाता है । लडकी के ब्याह मे यह रस्म नही होती है ।

20 खर्ची देना

निकासी होने के बाद लडके को जिस योग्य स्थान पर ठहराया जाता है वहाँ माँ, बहिन तथा परिवार की महिलाएँ जाकर लडके को रुपये-पैसे देती हैं। इस प्रथा का नाम खर्ची देना है।

21. आगुनी

लडकी वाले के गांव मे बारात पहुचने के बाद बारात मे आया हुआ नाई लडकी वाले के यहाँ जाता है तथा उसे पगडी तथा रुपया देकर बिदा किया जाता है। यह बारात आने की प्रथम सूचना होती है। बडे-बडे शहरो मे यह प्रथा प्राय बन्द हो गयी है।

22 लाजू-खाजू

जनवासे मे बारात को ठहर जाने के बाद लडका पक्ष वाले अपने जवाई अथवा बहनोई को लडकी वाले के यहाँ भेजते थे। यह प्रथा इसलिए थी कि लडकी वाले को सूचना हो जाती है कि बारात योग्य स्थान पर ठहर गयी। सूचना देने वाले जवाई या बहनोई को मेहदी की छाप उनकी पीठ पर लगाते तथा रुपये नारीयल देकर उसे विदा करते थे।

23 चवीणी

बारात को योग्य स्थान मे ठहर जाने के बाद बु दिया तथा भू गडा बारातियो के जलपान के लिए जनमासे मे भेज दिया जाता था तथा बाराती उसे आनन्दपूर्वक खाते थे तथा शाम का भोजन लडका पक्ष वाला ही कराता था। आजकल यह प्रथा बन्द हो गयी। अब तो बारात के खाने-पीने तथा नाश्ते का पूरा प्रबन्ध लडकी वाला ही करता है।

24 बारात ठहरना

पुराने जमाने मे बारात छ रोज, उसके बाद पाँच रोज आज से तीस वर्ष पहले तक चार रोज बाद, 3 रोज तथा अब 2 दिन ठहरती है। बारात जब छ रोज ठहरती थी, तब पहले रोज को मुकाम कहते थे, दूसरे दिन बारात की शोभा-यात्रा तोरण सामेला होता था। तीसरे रोज वैवाहिक कार्यक्रम यानि फेरा होता था। चौथे रोज मोलावना ध्वजा होती थी। पाँचवे रोज जुवा-जुई तथा बढार (मज्जन कोठ) होती थी। छठे रोज पहरावनी होकर बारात विदा होती थी। जैसे-जैसे बारात ठहरने का समय कम होता गया, वैसे-वैसे ये रस्म और रिवाज कम समय मे होने लगे या कई रीति-रिवाज उठा दिये गये।

25 **अलुफा (सामेला तथा सिवाला, तोरण)**

बारात की शोभा यात्रा निकालने के बाद लडकी वाले के घर के नजदीक पहुचने पर सडक किनारे बिछायत कर दी जाती थी तथा वही पर मु ग, मोठ, पेठा, जुवाली, पापर तथा कलश पट्टी लाकर लडकी पक्ष के लोग पचो के साथ-साथ मे स्त्रियाँ भी गालियाँ गाती हुई आकर बारातियो के बीच मे बैठती तथा लडकी की बहन या भुआ बीन्द के बहनोई या फूफा को लेहरीया बधाती थी। यह प्रथा सवत् 1950 के लगभग प्रचलित थी। उसके बाद लडकी के बहनोई या फूफा के द्वारा लेहरिया बधाना शुरू हो गया। सामेला मे लडके के सबसे बडे कुटुम्बी को राम-रामी (मिलनी) का रुपया तथा सामेला का रुपया दिया जाता है। अब यह प्रथा जनवासे मे ही कर दी जाती है और उसके बाद शोभा यात्रा निकलती है।

26 **आड बिन्दायक**

शोभा यात्रा निकलने के पहले लडकी घोडी पर चढकर जनवासे आया करती थी। वहाँ उसे ओढनी ओढाई जाती तथा गोद भरी जाती थी। इस प्रथा का रहस्य यह था कि शादी होने से पहले लडकी को उसके होने वाले ससुर आदि अच्छी तरह देख ले।

27 **छाणी छोल**

शोभा यात्रा निकलने के पहले लडकी अपनी सहेलियो के साथ गाँव के बहार जाती थी तथा वहाँ पर लडका (बीन्द) अपने इष्ट मित्रो के साथ जाता था और लडकी की गोद भरता था। इस प्रथा का रहस्य यह था कि शादी होने के पहले लडका लडकी आपस मे देखा देखी कर ले।

28 **ऊ ची पीठी**

फेरो मे आने से पहले लडकी को पीठी लगाकर स्नान कराया जाता था और उसमे से बची हुई पीठी लेकर औरतें गीत गाती हुई जनवासे आती थी और लडके को वही पीठी लगाकर स्नान करती थी। इस प्रथा का रहस्य यह था कि ब्याह होने के पहले लडके के अगोपाग को अच्छी तरह देख लिया जावे।

29 **खावका**

पतासा, मेवा, मेहदी, मोली, जुवाली तथा कन्या का लाया हुआ जेवर फेरो के पहले कन्या पक्ष वालो के यहाँ भेज दिया जाता है। पुराने समय मे इस रिवाज के लिए एक दिन का समय निश्चित था तथा 51 थाल या 61 थाल या कही-कही 101 थालो से इस रिवाज को करते थे। जो अब सिमट कर 5 थालो पर आ गया।

30 तोरण

सामेला होने के बाद लडका लडकी वाले के दरवाजे पर घोडी की सवारी पर चढकर आता है वहाँ पर औरते लावा-छना लेती है तथा साले की बहू बीन्द के काजल लगाती है। लडकी अपनी सहेलियो के साथ उसी भीड मे आकर चावल के लड्डूओ से बीन्द को मारती थी। अब यह प्रथा बन्द हो गयी है। नीम की छडी से बीन्द तोरण को मारता है तथा वह तोरण कन्या पक्ष वालो के दरवाजे पर लटका दिया जाता है।

31. पाणिग्रहण (फेरा या हथलेवा)

पुराने समय मे सारे वैवाहिक कार्यक्रम ब्राह्मण पण्डितो के द्वारा पद्धति वैष्णव पद्धति से सम्पन्न होते थे। जैन पद्धति से सर्वप्रथम अजमेर निवासी राय बहादुर सेठ मूलचन्द सोनी ने अपने सुपुत्र कु वर नेमिचन्द जी का विवाह सवत् 1948 मे कराया था। उसके बाद धीरे-धीरे जैन पद्धति चालू हुई। फेरो के बाद लडकी पक्ष वाले वीन्द के हाथ मे नगद तथा जेवर इत्यादि देकर लडकी का हाथ छुडवाते है। इस प्रथा को हथलेवा बोलते है।

32 कवर कलेवा

फेरो के दूसरे रोज सुबह वर तथा उससे छोटे भाई, बहिन, जवाई आदि को बुलाकर कलेवा कराया जाता है। उम समय घर की औरते दूल्हे के मु ह मे ग्रास देती है नथा बदले मे रुपया या जेवर उसके हाथ मे देती है।

33 सोलावना (ध्वजा या मन्दिर जी का दस्तूर)

फेरो के सुबह बाराती बीन्द को लेकर मदिर आते है तथा लडकी पक्ष वाले भी अपने गॉव के पचो को लेकर आते है और प्रबन्धानुसार लडका पक्ष वाले मदिर जी मे उपकरण, आसनौत, पुछारा तथा नकद भेट चढाते है। पुराने जमाने मे ध्वजा चढती थी तथा गज के भाव से ध्वजा का दाम कई दरो मे निश्चित रहता था। उदाहरणार्थ—दस रुपये गज से 100/– रुपये गज तक का होता था और मदिर मे आने के बाद गॉव के पच लडके के अभिभावक से यह पूछते थे कि किस दर की कितने गज की ध्वजा आपको चढानी है। उसी हिसाब से रुपया जोडकर ले लिया जाता था। अब यह प्रथा लुप्त प्राय हो गई है।

34 दूधापाती तथा जुआ-जुई

फेरो के बाद उसी मण्डप के नीचे लडके और लडकी को बैठाकर औरते दोनो के हाथ की ताकत का जायजा लेती है तथा कई प्रकार के खेल करवाती थी।

हाथ मे बधे हुये रक्षा सूत्र को एक दूसरे से खुलवा कर बीन्द का बीन्दनी को और बीन्दनी का बीन्द को बधवा दिया जाता है । इस प्रथा को जुआ-जुई कहते हैं । शाम को भोजनोपरान्त बीन्द को उच्चासन पर बैठा कर औरते नाना प्रकार के स्वर लहरी के गीत बीन्द को सुनाती थी तथा लडकी माँ दूध पिलाती थी तथा रुपये इत्यादि भेट दिये जाते थे । इस प्रथा को दूधावाती कहते हैं ।

35 तणी खुलाई

जिस मडप मे वैवाहिक कार्यक्रम सम्पन्न होते हैं, उस मडप को बीन्द के हाथ मे रुपया नारियल देकर खुलवा दिया जाता है ।

36 कोरा भात

लडकी पक्ष वाले लडका पक्ष वालो को मिठाई, आटा, दाल, चावल, मगोरी, पापड तथा रसोई के काम मे आने वाले सब प्रकार के बर्तन कोठी इत्यादि सामान भेट करते थे । अब यह प्रथा नही के बराबर है ।

37 बढार (सज्जन गोठ, मिजमानी)

विवाहोपलक्ष्य मे जो भोजन व्यवस्थित रूप से सब बारातियो के साथ बीन्द, अभिभावक करते है, उसे बढार कहा जाता है । इस समय लडकी पक्ष वाला सारे बारातियो को जिमनी के रुपये देता है । पूर्व भारत मे इस प्रथा के अनुसार चौक मे बैठने वाले सज्जनो को ही एक रुपये के हिसाब से जिमनी दी जाती है ।

38 पग छुपाई

बीन्द के सबसे बडे अभिभावक को बढार हो जाने के बाद उच्चासन पर बैठाकर के नाई या नौकर के द्वारा पैर धुलवाया जाता है तथा नाई को अभिभावक के द्वारा कुछ नकद रुपये दिया जाता है ।

39 पहरावणी

बारातियो को लडकी पक्ष वाला नकद रुपये, कपडे, बर्तन इत्यादि सामानो से सत्कार कर विदा करता है । इस प्रथा को पहरावणी कहते है । इसमे बारातियो के साथ गॉव के लोग हसी-मजाक भी करते हैं । पुराने समय मे बारातियो के पहरावनी हो जाने के बाद लडकी की माँ लडके के पिता को स्त्रियो के कपडे पहनाती और उसके काजल टीकी लगा कर आईना दिखाती थी और उस समय बहुत बेहूदा हँसी-मजाक होता था । अब यह रिवाज पुरुषो ने करना शुरू कर दिया है ।

40 विदा (वीद जुहारी)

लडकी को ब्याह् के वाद आखिरी विदा देने की रिवाज को जुहारी कहते है। लडकी पक्ष का सारा परिवार एक रुपया नारियल तथा वीन्द को तिलक लगा कर देते हैं।

41 लेण (बहिन-बेटियो को टका वाटना)

सारे कार्यक्रमो के वाद लडके का पिता अपने गोत्र की लडकियो, भाजियो तथा अपने गॉव की किसी जाति की लडकी जो उस गॉव मे व्याही हुई हो तो उन लोगो को कपडा, मिठाई, बर्तन, नकद रुपये देकर आता है।

42 टूटिया

बारात रवाना हो जाने के वाद लडके के यहॉ फेरो की रात मे घर की तथा गॉव की औरते मिलकर ब्याह् करने का नाटक करती है। उसे टूटिया कहते है।

43 मुकलावा (गौना)

जब बाल विवाह् की प्रथा थी। उस समय मुकलावा व्याह् के तीन या पॉच वर्ष के बाद होता था। लडके के सारे परिवार के वेश तथा सिरोपॉव तथा नित्य प्रति काम आने वाली चीजे और विछावन, रजाई, तकिया, चादर, जेवर, मिठाई आदि देकर लडकी को बिदा करते थे।

पहले वारात मे वेश्याओ को ले जाते थे तथा तीन चार रोज तक उनका नृत्य मुजरा होता रहता था। शोभा यात्रा मे आतिशवाजी तथा फूलवारी भी होती थी। इन सब कुरीतियो को पहले पहल सेठ मूलचन्द जी सोनी अजमेर वालो ने वद किया और उसके वाद धीरे-धीरे ये प्रथाएँ वन्द हो गई।

44. गोद नशीनी

निसतान व्यक्ति अपने ही गोत्रका लडका गोद लाकर घर का मालिक वनाता है। पति के मर जाने के वाद अगर घर मे सिर्फ निसतान स्त्री रह जाती है तो वह भी लडका गोद लाकर अपने घर का मालिक वना सकती हैं। आजकल अन्य गौत्र के लडको या अपने दौहित्र इत्यादि को गोद वैठा लेते है।

45. मरण

1. शव पर ओढना ओढाना—स्त्री की मृत्यु होने पर उसके शरीर पर

ओढना ओढाकर ले जाने का चलन है । पुराने समय मे किसी की जवान औरत मर जा ती तो उस औरत को अपना पराया जितना हो सके गहना पहनाकर शमशान मे जलाने के लिये ले जाते थे । फिर उसका गहना बडे जोर से बेरहमी से उतारकर तराजू मे उस गहने को तौलते थे । जिसका गहना बहुत होता है । उस लडके की सगाई बहुत जल्द हो जाती है, ऐसी मान्यता थी । इस प्रथा की सूचना 'जैन पत्रिका' 1 अप्रेल सन् 1898 पेज–15 पर प्रकाशित हुई थी ।

2. **तीया**—मृत्यु के तीसरे दिन घर के मर्द तथा औरते घर के बाहर खुले स्थान मे स्नान किया करते है तथा गाँव मे जितने भी समाज के मर्द और औरते घर पर आकर इकट्ठे हो जाते है बिछायत होती है और सबके इकट्ठे हो जाने के बाद मदिर जाया जाता है । मन्दिर से आकर घर के सामने दूसरे व्यक्ति के घर वालो से विदा लेते है । व्यापारी वर्ग के यहा मदिर से लौटने पर घर के मालिक से चाभी लेकर पच लोग दूकान इत्यादि खुलवा देते है ।

3. **बारहवा घड़िया**—बारहवे के रोज अपने पराये तथा गाव के औरत मर्द जितने भी इकट्ठे होते है । वे घर के मालिक को साथ लेकर मदिर जी जाते है । साथ मे पूजन सामग्री तथा कोई उपकरण मृत्यु प्राप्त व्यक्ति की यादगारी मे चढावा जाता है यथाशक्ति नगद भी मदिर जी मे चढाते है । सस्थाओ के लिए भी दान निकाला जाता है तथा अपने पराये को भी और गाव की पचायती मे भी यादगारी के बर्तन बाटे जाते है ।

4. **तेरहवा, मौसर नुकता तथा पगडी का दस्तूर**—स्त्री की मृत्यु होने पर परिवार के लोगो के अलावा गाव के पचो को भोजन कराया जाता हैं । मर्द की मृत्यु होने पर उनके लडको को ननिहाल तथा ससुराल की पगडी बधाई जाती है । ननिहाल की एक ही पगडी होती है जो ज्येष्ठ लडके को बधाई जाती है । बाकी लडको को अपने-अपने ससुराल की पगडी बधाते है न्योते का रुपये लिया जाता है । इस अवसर पर गाव के पच भी न्यौता का रुपये देते है । तथा सारे सामान तथा परिवार का भोजन होता है । बहन बेटिया तथा भौजियो को यथाशक्ति कपडा नकदी तथा जेवर दिया जाता है ।

5 **उजली रोटी करना**—मृत्यु के बाद सवा महीने तक शोक रखने का नियम है । पुराने जमाने मे छ छ महीने तक शोक रखा जाता था । उसके बाद ससुराल से रगीन पगडी के साथ सिरोपाव तथा वेश आता है । गाव के पच सफेद चादर उतरवाकर तथा रगीन पगडी बधवाकर शोक की इति श्री करवा देते है ।

प्रस्तुत इतिहास मे हमने खण्डेलवाल जैन समाज मे उत्पन्न होने वाले आचार्यो, मुनियो एव भट्टारको, पच कल्याणक प्रतिष्ठा कराने वाले प्रतिष्ठाकारको, मन्दिर

निर्माताओ, मूर्ति-प्रतिष्ठाकारको, साहित्य निर्माताओ, कवियो एव विद्वानो, शासन मे योग देने वाले दीवानो एव मन्त्रियो के बारे मे सक्षिप्त रूप से परिचय प्रस्तुत किया है लेकिन समाज को कुछ ऐसे व्यक्ति अथवा श्रेष्ठि हुये है जिन्होने समाज को गतिशील बनाने तथा उसकी साहित्यिक एव सास्कृतिक योजनाओ को मूर्त रूप देने मे अपना पूरा योगदान दिया । यदि उनका सहयोग नही होता तो समाज किसी भी क्षेत्र मे आगे नही बढ सकता था । उनका व्यक्तित्व विशाल था । अर्थ मे वे सम्पन्न थे तथा समाज मे उनका अच्छा प्रभाव था। उन्होने समाज के सरक्षण मे अपना पूरा योग दिया । यद्यपि विगत दो हजार वर्षो मे ऐसे अनगिनत व्यक्ति हो चुके है जिनका नाम भी हम भूल चुके है और न कोई ऐसी सामग्री है जिनके आधार पर हम उनका परिचय लिख सके फिर भी हमने प्रशस्तियो, लेखो, शिलालेखो एव अन्य उपायो से ऐसे विशिष्ट श्रावको का जो परिचय एकत्रित किया है उसको इतिहास के पृष्ठो मे सम्मिलित कर रहे है । आशा है इन महानुभावो के जीवन से हमे प्रेरणा मिलेगी और हम भी समाज सेवा मे अपने आपको समर्पित कर सकेंगे ।

1 हेमराज पाटनी

हेमराज पाटनी वाग्वर (वागड) प्रदेश मे स्थित सागवाडा (सागपत्तन) के निवासी थे । इनकी पत्नी का नाम हमीर था । अपूर्व धनधान्य से सम्पन्न थे । जिन पूजा एव यात्राओ मे सघपति बन कर सम्मेद शिखर की यात्रा गये थे। अपनी यात्रा की स्मृति को चिरस्थाई बनाने के लिये उन्होने भट्टारक रत्नचन्द्र से सुभौमचक्रि-चरित्र के रचना करने का आग्रह किया । उन्होने हेमराज के लिये सवत् 1683 मे उक्त चरित की रचना विवुध तेजपाल की सहायता से की थी । हेमराज जिनवाणी के अनन्य भक्त थे ।[1]

2 ऊदासाह
(सवत् 1636)

उदा साह साखणा ग्राम के निवासी थे । उनके पिता का नाम साह कमा था । वे साह गोत्रीय खण्डेलवाल श्रावक थे । उनके चार भाई और थे जिनके नाम माधु, साधु, चादु एव कालू थे । ऊदा साह भगवान जिनेन्द्र के बडे भक्त थे । जब वे करते तो इन्द्र के समान लगते थे । राय सुरजन की सभा के वे शृगार थे । चन्द्रमा के समान शीतल एव सूर्य के समान प्रतापी थे । तथा गभीरता उनका स्वभाविक गुण था । मडलाचार्य चन्द्रकीर्ति के वे मित्र थे । साह के पुत्र थे साह सेखा । सेखा

1 प्रशस्ति सग्रह–प० परमानन्द शास्त्री–पृ स 63

ने आचार्य शुभचन्द्र द्वारा निबद्ध जीवधर की एक पाण्डुलिपि लिखवा कर प० पदारथ को भेट की। प० पदारथ भट्टारकीय परम्परा के पडित थे।[1]

3 हरिपति एव पद्मश्रेष्ठि
(16वीं शताब्दी)

हरिपति एव पद्मश्रेष्ठि रणथम्भोर के समीप नवलक्षपुर के निवासी थे। हरिपति को पदमावती देवी का वर प्राप्त था और वे पेरीजशाह नामक राजा से सम्मानित थे। हरिपति के वश मे पदम श्रेष्ठि हुये जिन्होने अनेक प्रकार के दान दिये और ग्यासशाह नामक राजा से बहुमान्यता प्राप्त की। इन्होने शाकम्भरी नगरी मे विशाल जिन मन्दिर बनवाया था। वे इतने प्रभावशाली थे कि उनकी आज्ञा का किसी ने उल्लघन नही किया। वे मिथ्यात्व घातक थे तथा जिन गुणो के नित्य पूजक थे। इनके पुत्र का नाम बिझ था जो वैद्यराज था। बिझ ने शाह नसीर से उत्कर्ष प्राप्त किया था। इनके दूसरे पुत्र का नाम 'सुरजन' था जो विवेकी और वादि रूपी गजो के लिये सिंह के समान था। सबका उपकारक और जिनधर्म का आचरण करने वाला था। यह भट्टारक जिनचन्द्र के पट्ट पर प्रतिष्ठित हुआ और उसका नाम प्रभाचन्द्र रखा गया। इसने राजाओ जैसी विभूति का परित्याग किया था।[2]

उक्त बिझ का पुत्र धर्मदास हुआ जिसे महमूदशाह ने बहुत सम्मान प्रदान किया था। वह भी वैध शिरोमणि और विख्यात कीर्ति वाला था। इन्हे भी पद्मावती का वर प्राप्त था। इसकी धर्मपत्नी का नाम धर्मश्री था जो अद्वितीय दानी, सद्दृष्टि रूप से मन्मथ विजयी और प्रफुल्ल वदना थी। इसका रेखा नामक एक पुत्र था जो वैध कला मे अति दक्ष, वैधो के स्वामी और लोक मे प्रसिद्ध था। यह वैध कला अथवा विद्या आपकी कुल परम्परा से चली आ रही थी और उससे आपके बस की बडी प्रतिष्ठा थी। रेखा अपनी वैध विद्या के कारण रणस्तम्भ (रणथम्भौर) नामक दुर्ग मे बादशाह शेरशाह द्वारा सम्मानित हुये थे। इनके पुत्र का नाम पडित जिनदास था जो सस्कृत का वडा भारी विद्वान था जिसने सवत् 1608 मे 843 श्लोको वालो होली रेणुका चरित्र को समाप्त किया था।

4 वधराम खिन्दूका

वधूराम खिन्दूका जयपुर निवासी श्रावक थे। पाटनी उनका गोत्र था। उनके

2 प्रशस्ति सग्रह–डॉ० कासलीवाल–पृ. सं. 15

1 प्रशस्ति संग्रह—होलो रेणुका चरित्र–प० परमानन्द शास्त्री–पृ 67

माता-पिता का नाम सतोषराम एव सतोषदे था। बधूराम दान देने मे उदार, पूजा एव व्रत पालन मे कट्टर एव श्रावको की क्रिया पालन मे तत्पर रहने वाले श्रावक थे। भट्टारको के भक्त थे तथा भट्टारक सुरेन्द्रकीर्ति की उन पर विशेष कृपा थी। एक बार भट्टारक सुरेन्द्रकीर्ति ने खिन्दूका जी से स्वाध्याय के लिये मुनिसुव्रत पुराण की आवश्यकता बतलाई तो बधूराम ने तत्काल मुनिसुव्रतपुराण लिखवा कर भट्टारक जी को भेंट किया।[1]

जयपुर मे खिन्दूका परिवार को काफी प्रसिद्धि प्राप्त थी। खिन्दूका एक बैक है। जिसका अपना इतिहास है।

5 पचाइण पहाड़िया

पचाइण देहू निवासी थे लेकिन वे नागौर आकर रहने लगे थे। पचाइण भट्टारक परम्परा के प्रशसक थे। उनके पिता का नाम ऊधा एव मा का नाम नाडी था। उन्होने सवत् 1566 आषाढ सुदी 3 के दिन कर्म प्रकृति की प्रतिलिपि करवाई थी। जो वर्तमान मे आमेर शास्त्र भण्डार मे सगृहित है।[1]

6 पोमराज सौगाणी
(17वीं–18वीं शताब्दी)

पोमराज टोडारायसिंह के निवासी थे। सौगाणी इनका गोत्र था। पोमराज बडे भाग्यशाली थे। स्वाध्याय की ओर उनकी विशेष रुचि थी। उनके चार पुत्र थे और चारो ही विद्वान थे। उनका सबसे बडा पुत्र महापडित जगन्नाथ था जिन्होने श्वेताम्बर पराजय चतुर्विशति सधान स्वोपज्ञ टीका एव सुख-निधान जैसे ग्रथो की रचना की थी। इनके दूसरे भाई वादिराज थे जो सस्कृत भाषा के प्रौढ विद्वान और कवि थे। उन्होने सवत् 1729 मे वाग्भट्टालकार की कविचन्द्रिका नाम की एक टीका बनाई थी। इनका बनाया हुआ ज्ञान लोचन नामक एक सस्कृत स्तोत्र भी है जो माणिक चन्द्र ग्रथमाला मे प्रकाशित हो चुका है। वादिराज कवि के भी चार पुत्र थे जिनके नाम रामचन्द्र, कालकी, नेमिदास और विमलदास थे। वादिराज कवि राजा जयसिंह के सेवक थे तथा राज्य के किसी ऊचे पद का कार्य सचालन करते थे।[3]

7 पंडित देवपाल

अपभ्र श कवि विजयसिह के अजितपुराण की लेखक प्रशस्ति मे पडित देवपाल का उल्लेख आता है जिसने सवत् 1502 मे उक्त ग्रथ की प्रतिलिपि करवाई

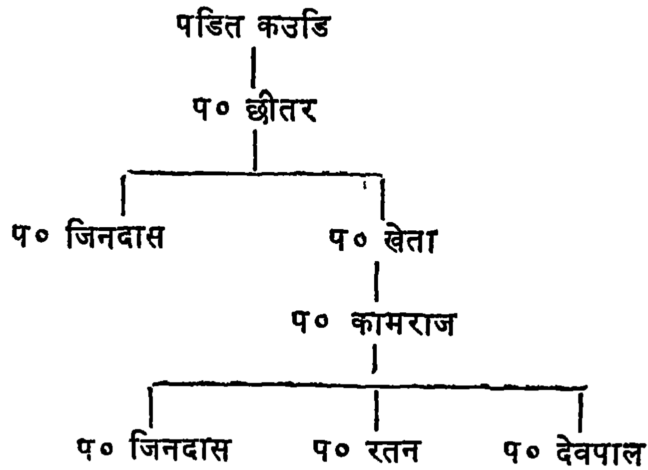
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1 प्रशस्ति सग्रह—डॉ० कासलीवाल–पृ स 48

2 प्रशस्ति सग्रह—डॉ० कासलीवाल–पत्र 96

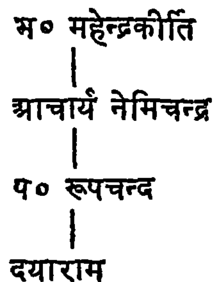
3 प्रशस्ति सग्रह—वाग्भट्टालकारावचूरि

थी । प० देवपाल खण्डेलवाल जैन थे उसने वणिपुर या वणिकपुर मे वर्धमान चैत्यालय भी बनवाया था जो उत्तु ग ध्वजाओ से अलकृत था तथा जिसमे वर्धमान तीर्थङ्कर की प्रशात मूर्ति विराजमान थी । उसके पूर्वजो की परम्परा निम्न प्रकार थी[1]—



8. दयाराम सोनी

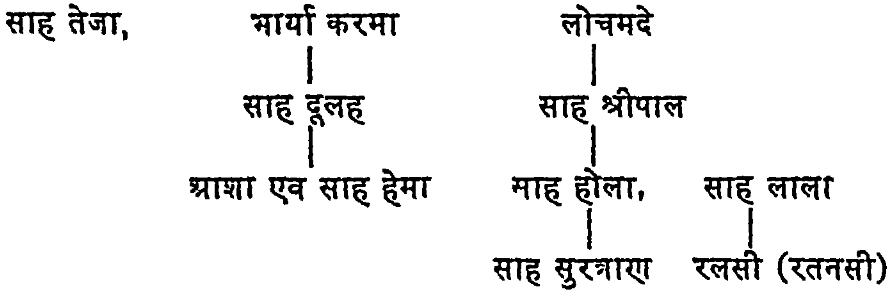
दयाराम सोनी भ० देवेन्द्रकीर्ति के शिष्यो मे से थे । ये नरायणा के निवासी थे । लेकिन भट्टारको के साथ रहकर ग्रथो की प्रतिलिपि करने का कार्य करते थे । राजस्थान के जैन ग्रथ भण्डोरो मे उसके द्वारा प्रतिलिपि किये हुये पचासो पाण्डुलिपियां मिलती है । दयाराम देहली मे जयसिहपुरा मे ठहरा करते थे ।[2] उनके द्वारा प्रतिलिपि की हुई नेमिचन्द का हरिवश पुराण (सवत् 1793), सीता चरित्र (सवत् 1808), सम्यक्त्व कौमुदी (सवत् 1793) आमेर शास्त्र भण्डार मे सुरक्षित है । यशोधर चरित (लक्ष्मी-राम) की लेखक प्रशस्ति (सवत् 1801) मे दयाराम सोनी ने अपनी गुरु परम्परा का निम्न प्रकार उल्लेख किया है[3]—



1 जैन सिद्धान्त भास्कर भाग–22 किरण–2
2 प्रशस्ति संग्रह—डॉ० कासलीवाल, पृष्ठ 281
3 प्रशस्ति संग्रह—डॉ० कासलीवाल, पृष्ठ 256

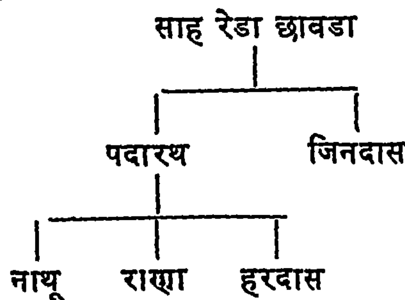
9. साह् रतनसी

टोडारायसिह् मे 16वी शताब्दी मे साह् परिवार उन्नतशील परिवार था। पुराने ग्रथो की प्रतिलिपि करवाकर साधुओ को भेट करने मे उनकी पूरी रुचि थी। सवत् 1597 माघ शुक्ला द्वितीया को, नयनन्दि के सुदसणचरिउ की प्रतिलिपि करवाकर साह् रतनसी ने आचार्य अभयचन्द्र देव के शिष्य मुनि पद्मकीर्ति को समर्पित किया था। उस समय टोडारायसिह् पर सोलकी राजा सूर्यसेन का राज्य था। रतनसी ने अपने पूर्वजो का नाम निम्न प्रकार गिनाया है—



10. साह् राणा हरदास छावडा

निवाई (राजस्थान) मे सवत् 1636 मे छावडा परिवार एक सम्पन्न एव धार्मिक परिवार था। उसके मुखिया थे साह् राणा एव हरदास छावडा। ये दोनो भाई थे। साह् राणा की पत्नी का नाम लाडमदे था तथा साह् हरदास की पत्नी हरदमदे थी। इन्होंने पोडशकारण व्रत रखा था और उसी व्रत के उद्यापन के अवसर पर नेमिनाथ चैत्यालय मे मुनि यश कीर्ति के पाण्डवपुराण की प्रति आचार्य हेमचन्द्र को भेंट स्वरूप प्रदान की थी। राणा और हरदास के पूर्वज साह् रेडा एव पदारथ सम्पन्न एव साहित्यिक रुचि वाले थे। भट्टारको मे उनकी पूर्व श्रद्धा थी। उनकी वश परम्परा निम्न प्रकार थी[1]—



11 जोधराज पाटोदी

जोधपुर पाटोदी जयपुर बसने के साथ ही समवत आमेर से जयपुर आकर रहने लगे थे। सवत् 1785 कार्तिक सुदी 13 दीतवार को जन्मी उनकी पडपोती

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1. प्रशस्ति संग्रह—डॉ० कासलीवाल, पृष्ठ 128

लिखमी की कुण्डली प्राप्त हुई है। इसके अनुसार उक्त वर्ष तक पडपोती हो चुकी थी। उनके पोते का नाम सुरतिराम एव पुत्र का नाम सुखराम था। वे सम्पन्न परिवार के थे यही कारण है कि उनकी पडपोती की टिप्पण भी एक ज्योतिष की पाण्डुलिपि मे लिखी हुई है ।

जोधराज ने चोकडी मोदीखाने मे एक विशाल मन्दिर का निर्माण करवाया था। यह मदिर पहले ऋषभदेव चैत्यालय के नाम से प्रसिद्ध था लेकिन वर्तमान मे यह पाटोदी के मदिर के नाम से ही जाना जाता है। जोधराज जी ने इस मदिर को कब बनाया इसका कोई निश्चित समय नही मिलता लेकिन यह जयपुर का पचायती मदिर है, भट्टारको का केन्द्र रहा हुआ है इसलिये यह जयपुर बसने के कुछ समय बाद बनकर तैयार हुआ होगा ऐसा अनुमानित किया जा सकता है।

जोधराज अपने समय के प्रभावशाली श्रावक थे तथा धार्मिक वृत्ति वाले थे। उन्होने मदिर का निर्माण करवाकर समाज को सौप दिया और समाज ने इसे अपना प्रमुख मदिर बनाया। मदिर विशाल है तथा उसकी मुख्य वेदी एव उसके ऊपर का गुम्बज अत्यधिक कलापूर्ण है। जोधराज जी की मृत्यु सभवत सवत् 1785 के पश्चात् किसी समय हुई होगी। भट्टारको का केन्द्र स्थली होने के कारण यहा विशाल शास्त्र भण्डार है जिसके शास्त्रो की सूची राजस्थान के जैन शास्त्र भण्डारो की ग्रथ सूची भाग चतुर्थ मे प्रकाशित की जा चुकी है।

12. आनन्दराम कासलीवाल

"आनन्दर म" महाकवि दौलतराम के पिता थे। सर्वप्रथम "पुण्यास्रव कथा-कोश" मे कवि ने आनन्दराम सुत लिखकर अपना परिचय दिया है। आनन्दराम बसवा (जयपुर) के रहने वाले थे और ये भी सम्भवत. जयपुर महाराजा की सेवा मे थे। आनन्दराम के पुत्रो तथा उनकी पत्नी के बारे मे कवि ने कोई परिचय नही दिया है। "पुण्यास्रव कथा-कोश" के अतिरिक्त कवि ने त्रेपन क्रिया-कोश, जीवन्धर चरित, पद्मपुराण और हरिवशपुराण आदि सभी कृतियो मे "आनन्दराम" का सादर उल्लेख किया है। जो उनकी अपने पिता के प्रति अनन्यतम भक्ति का प्रतीक है। आनन्दराम सम्पन्न श्रावक थे। उन्होने बसवा मे एक मन्दिर भी बनवाया था।

13 भाई रायमल्ल

"भाई रायमल्ल" धर्म एव साहित्य प्रचार की उत्कट प्रेरणा लेकर विद्वानो की सेवा मे जाते थे और उनसे नव-स.हित्य निर्माण का सानुरोध निवेदन करते थे। जहाँ भी उन्हे विद्वान् एव पण्डित दिखाई देते थे, वे तत्काल उसके पास जाकर अपनी हार्दिक भावनाये प्रस्तुत करते थे ।

उनका जन्म सवत् 1770 के लगभग माना जाता है। बचपन मे ही इनके ज्ञान की पिपासा बढने लगी और 22 वर्ष की अवस्था मे ही उन्होने साहिपुरा के विद्वान श्रावक नीलपति साहूकार से ज्ञान प्राप्त किया और उसके पश्चात् ही वे पूर्ण सयमित जीवन व्यतीत करने लगे एव ज्ञान-वृद्धि को ही एक मात्र अपने जीवन का लक्ष्य वना लिया। सवत् 1805 के पूर्व ही वे महाकवि दौलतराम से मिलने उदयपुर पहुचे। वहाँ की आध्यात्मिक शैली एव वहाँ के श्रावको द्वारा धर्म प्रचार को देखकर उन्हे अत्यधिक सन्तोष हुआ। इस घटना का भाई रायमल्ल ने अपने पत्र मे निम्न प्रकार उल्लेख किया है—

"जहाँ दौलतराम के निमित्त करि दस वीस साधर्मी व दस वीस वायाँ सहित शैली का वाणी वणि रह्यता अवलोकन करि साहिपुरा पाछा आया।

"महाकवि दौलतराम" जव जयपुर आ गये तव उन्होने कवि को पद्मपुराण की भाषा करने के लिए विशेष आग्रह किया जिसका कवि ने उक्त प्रशस्ति मे निम्न प्रकार उल्लेख किया—

रायमल्ल साधर्मी एक, जाके घट मे स्व-पर विवेक।
दयावत गुणवत सुजान, पर उपकारी परम निधान॥
दौलतराम जु ताको मित्र, तासो भाप्यो वचन पवित्र।
पद्मपुराण महाशुभ ग्रन्थ, तामे लोक शिखर को पथ॥
भाषा रूप होय जो यह, वहुजन वाचै करि अति नेह।
ताके वचन हिये मे धार, भाषा कीनी मति अनुसार॥

इसके पूर्व भाई रायमल्ल महापण्डित टोडरमल के घनिष्ठ सम्पर्क मे आ चुके थे। उन्होने सिघाणा जाकर गोम्मटसार जैसे महान् एव विशाल ग्रन्थ की भाषा टीका करवाने मे सफलता प्राप्त की।[1]

महापण्डित टोडरमल जी भाई रायमल्ल से काफी प्रभावित थे। उन्होने निम्न शब्दो मे उनके प्रति श्रद्धाजली अर्पित की है—

रायमल्ल साधर्मी एक, धर्म सधैया सहित विवेक।
सो नाना विधि प्रेरक भयो, तब यहु उत्तम कारज सयो॥

सवत् 1821 मे जयपुर मे जो इन्द्रध्वज महोत्सव हुआ था, उसका भाई रायमल्ल ने अतीव सजीव वर्णन किया है। उससे तत्कालीन जयपुर नगर की साहित्यिक, सास्कृतिक एव धार्मिक गतिविधियो का भली-भाँति परिचय मिलता है।

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1 शुभ दिन टीका प्रारम्भ हुई... वे तो टीका बणवते गये। हम बांचते गये। बरस तीन मे चारि, ग्रन्थो की 65000 टीका भई। पीछे जयपुर आये।

सवत् 1827–28 मे रायमल्ल मालवा देश गये हुये थे। वहाँ उन्होने महाकवि दौलतराम द्वारा भाषा मे निबद्ध आदिपुराण एव पद्मपुराण का प्रवचन किया। दोनो ग्रन्थो को सुनकर सभी श्रावक हर्षित हो गये और उनमे स्वाध्याय की रुचि मे वृद्धि हुई। उसी समय वहाँ के श्रावको ने भाई रायमल्ल से दौलतराम के द्वारा हरिवश पुराण की भी टीका करने का निवेदन किया। जिससे इस महान् ग्रन्थ का स्वाध्याय भी सुगमता हो सके। भाई रायमल्ल ने वही से दौलतराम को पत्र भेजा, जिसमे सारी वस्तु-स्थिति का दिग्दर्शन कराया। महाकवि को भाई जी का यह आग्रह स्वीकार करना पडा। इस घटना का कवि ने हरिवश पुराण की प्रशस्ति मे उल्लेख किया है।

14 रिषभदास

"पुण्यास्रव कथा-कोश" की रचना मे तथा धार्मिक जीवन व्यतीत करने की ओर सबसे अधिक प्रेरणा देने वालो मे रिषभदास का नाम उल्लेखनीय है। इन्ही के उपदेश से कविवर दौलतराम कासलीवाल मिथ्याचरण त्याग कर सम्यक् आचरण की ओर प्रवृत्त हुये थे। महाकवि ने रिषभदास की प्रशसा मे निम्न पक्तियाँ लिखी है—

रिषभदास उपदेस सौ, हमैं भई परतीति।
मिथ्यातम को त्यागि कै, लगो धरम सौ प्रीति ।।21।।
रिषभदेव जयवन्त जग, सुखी होहु तसु दास।
जिन हमको जिन मत विषैं, कीयो महा गढास ।।22।।

अध्याय 10

कला एवं संस्कृति

जैन समाज प्रारम्भ मे ही कला प्रेमी समाज रहा है। उसके द्वारा निर्मित कितने ही मन्दिर स्थापत्य कला के उत्कृष्ट नमूने है। अनेक प्राचीन प्रतिमाएँ मूर्तिकला की विशेषताओ को लिए हुये हैं। मन्दिरो मे भित्ति चित्र एव भण्डारो मे सग्रहित चित्रित पाण्डुलिपियाँ समाज के कला प्रेम को उजागर करने वाली है। तीर्थों की स्थापना एव विकास मे उसकी सास्कृतिक रुचि के दर्शन होते है। यही नही शिक्षा एव सस्कृति के प्रचार-प्रसार मे भी इस समाज ने महत्त्वपूर्ण भूमिका निभायी है। प्रस्तुत अध्याय मे हम निम्न विषयो पर सक्षिप्त प्रकाश डाल रहे है—

1 जैन विद्या केन्द्रो की स्थापना
2 शिक्षण सस्थानो की स्थापना
3 कला सस्थानो की स्थापना
4 शास्त्र भण्डारो की स्थापना
5 कलापूर्ण मन्दिरो का निर्माण
6 तीर्थों की स्थापना एव विकास

1 जैन विद्या केन्द्रो की स्थापना

जैन समाज को विद्या प्रेमी समाज कह सकते है। जैन विद्या के क्षेत्र मे उसने प्रारम्भ से ही ध्यान दिया और इस दिशा मे सक्रिय कदम उठाकर वह देश मे अपने आपको सबसे अधिक शिक्षित समाज के रूप मे प्रतिष्ठा प्राप्त करता रहा। 13वी शताब्दी के पूर्व आचार्यो के केन्द्रो एव इसके पश्चात् भट्टारको एव उनके शिष्यो की गादियो मे जैन विद्या केन्द्रो का सचालन होता रहा। आचार्य कुन्दकुन्द, धरसेन, समन्तभद्र, उमास्वामी, विद्यानन्दि, अकलक, नेमिचन्द्र, जिनसेन जैसे आचार्यो के पादमूल मे बैठकर समाज मे जैन विद्या का अध्ययन होता रहा और जब भट्टारक युग ने देश का पथ प्रदर्शन एव दिशा निर्देशन करना प्रारम्भ किया तो इन भट्टारको

के केन्द्र ही जैन विद्या के केन्द्र बन गये जिनमे सैकडो साधु-साध्वियो एव श्रावक-श्राविकाये जैन विद्या के विभिन्न अगो के पाठी बनते गये। भट्टारक पद्मनन्दि, भट्टारक सकलकीर्ति, शुभचन्द्र, प्रभाचन्द्र, जिनचन्द्र, ज्ञान भूषण, भट्टारक रत्नकीर्ति, कुमुदचन्द्र, जगत्कीर्ति जैसे उदभट भट्टारको का सानिध्य ही जैन विद्या का सगम बन गया। गिरनार क्षेत्र, चित्तौड, बारा, अजमेर, नागौर, आमेर एव सागानेर सकडो वर्षो तक जैन विद्या के केन्द्र माने जाते रहे। इन सबमे ग्रन्थ निर्माण, ग्रन्थ लेखन, पठन-पाठन, अध्ययन एव अध्यापन का शुभ कार्य चलता रहा।

चित्तौड मे आचार्य वीरसेन ने एलाचार्य से सिद्धान्त ग्रन्थो का अध्ययन किया। यह नगर एक हजार वर्ष तक जैन विद्या का केन्द्र बना रहा। कुछ समय तक यहाँ भट्टारको की गादी रही। श्वेताम्बर आचार्य हरिभद्र सूरी ने भी चित्तौड को ही अपनी साहित्यिक साधना का केन्द्र बताया। 10वी शताब्दी मे होने वाले अपभ्रंश भाषा के कवि हरिषेण भी चित्तौड के निवासी थे जिन्होने धम्मपरिक्खा को निबद्ध करने का श्रेय प्राप्त किया। 15वी शताब्दी के हिन्दी कवि पद्मनाभ चित्तौड के निवासी थे।

बारा (राजस्थान) सैकडो वर्षो तक जैन विद्या का केन्द्र बना रहा।[1] आचार्य पद्मनन्दि ने इसी नगर मे जम्बूद्वीप प्रज्ञप्ति की रचना ईस्वी सन् 748 मे समाप्त की थी। आमेर ढूढाड प्रदेश का प्रसिद्ध नगर रहा। भट्टारको का यह नगर सैकडो वर्षो तक केन्द्र बिन्दु बना रहा। यहाँ का सावला बाबा का मन्दिर मे सैकडो पाण्डुलिपियाँ लिखी जाती रही जो वर्तमान मे आमेर शास्त्र भण्डार के अतिरिक्त राजस्थान के विभिन्न ग्रन्थ भण्डारो मे सग्रहित है। यहाँ के हिन्दी कवियो मे नेमीचन्द, अजय राज पाटनी, खुशालचन्द काला[2], दीपचन्द के नाम उल्लेखनीय है।

इसी तरह बैराठ, रणथम्भौर, चम्पावती, चाकसू, सागानेर, नागौर भी जैन विद्या के केन्द्र माने जाते रहे। जयपुर विगत 260 वर्षो से जैन विद्या का प्रमुख

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1. णाणा गुणगण कलिओ, णखइ सपूजिओ कलाकुसलो।
वाराणयरस्य पहु णसत्तमो सत्तिभूपालो ॥166॥
पोक्खर णिवाविपउरे, बहुभवन विहुसिए परमरम्मे।
णा जण सकिण्णे, धणधण्ण समाउले दिव्वे ॥167॥

2 ऐसे लिखमीदास ढिग मे कुछ पढ्यो सुग्यान।
पठन कीयौ मौ बुध लौ, वे तो ग्यान निधान ॥
तिनही के उपदेश तै, भाषा सार बनाय।
श्रुतसागर ब्रह्मचार को, सुभ अनुसार सुनाय ॥

केन्द्र माना जाता है। इस नगर को महाकवि दौलतराम, टोडरमल, बख्तराम साह, साह, जयचन्द छाबड़ा, सदासुख कासलीवाल एव वर्तमान शताब्दी मे पण्डित चैनसुख दास जैसे मनीषियो का साधना नगर बनने का सौभाग्य प्राप्त होता रहा।

2 शिक्षण सस्थानो की स्थापना

आचार्यों एवं भट्टारको के केन्द्र स्थानो मे बालको एव युवाओ की पूरी शिक्षा व्यवस्था थी। प्रारम्भिक शिक्षा के पश्चात् प्राकृत एव सस्कृत ग्रन्थो को पढाया जाता था। वैसे तो प्रारम्भिक शिक्षा तो समाज के प्रत्येक बच्चे के लिए अनिवार्य थी। उनके पश्चात् व्याकरण कोश, काव्य, नाटक, दर्शन विषयक ग्रन्थो का अध्ययन छात्रो के लिए उपलब्ध कराया जाता था। सारस्वत व्याकरण, कातन्त्र रूपमाला का अध्ययन कराया जाता था। काव्य ग्रथो मे जैन ग्रथो के अतिरिक्त कालिदास, भारवि, हर्ष, भवभूति के काव्यो को पढाया जाता था। भट्टारक शुभचन्द्र (1339–1450 ए डी) जिनचन्द्र (1450–1514 ए डी), प्रभाचन्द्र (1514–1523 ए डी), सकलकीर्ति (15वी शताब्दी), शुभचन्द्र (16वी शताब्दी), ज्ञान भूषण (16वी शताब्दी), देवेन्द्रकीर्ति (17वी शताब्दी) जैसे भट्टारक गण शिक्षा के प्रमुख प्रचारक थे। इनके केन्द्रो मे सैकड़ो विद्यार्थी शिक्षा प्राप्त करते थे। राजस्थान के जैन शास्त्र भण्डारो मे ऐसी सैकडो पाण्डुलिपियो का सग्रह है जो इन केन्द्रो मे पढने वाले विद्यार्थियो, साधुओ एव सन्तो को पढने के लिये लिखी गई थी। यहाँ इससे सम्बन्धित कुछ उदाहरण प्रस्तुत किये जाते हैं—

1 भट्टारक शुभचन्द्र के चन्द्रप्रभचरित[1] की एक पाण्डुलिपि को 18वी शताब्दी मे आनन्दराम, भगवानदास के पढने के लिए लिखी गई थी।

2 सवत् 1579 मे पण्डित पदारथ के पढने के लिए सारवणा गॉव मे शुभचन्द्र के जीवन्धर चरित की एक पाण्डुलिपि शेरवा पुत्र उदा ने भेट की।[3]

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1. धर्मदास को पूत लघु, जाति लुहाड्यो जोय।
नाम कल्याण सु जानिये, कवि को मामो सोय॥
ताकि पढिवे कारने, कियो ग्रन्थ यह जोध।
नाम समकित कौमुदी, दायक केवल बोध॥

2. आमेर शास्त्र भण्डार, प्रशस्ति सग्रह—पृष्ठ सख्या 8।

3. वही, पृष्ठ सख्या 15।

3 सोमकीर्ति के प्रद्युम्न चरित की एक पाण्डुलिपि आचार्य देवेन्द्र भूषण अपने पढने के लिए एव अपने शिष्य दयाचन्द्र, वर्धमान, विमलदास, दौलतराम, ऋषभदास, गुलाबचन्द्र, भगवानदास, वीरदास, मोती एव जगजीवन के लिए सवत् 1667 मे लिखी गई । यह पाण्डुलिपि आमेर शास्त्र भण्डार मे सग्रहित है ।

4 सवत् 1579 मे भक्तासर स्तोत्र वृत्ति पण्डित शिरोमणी केशीदास ने अपने अध्ययन के लिए श्री कायस्थ पूरणमल से लिखवायी थी ।[1]

महापण्डित टोडरमल के समय मे शिक्षा का बहुत जोर था । भाई रायमल्ल ने अपनी एक पत्रिका मे लिखा है कि बालक-बालिकाओ को धार्मिक ज्ञान प्रदान करने के लिए कुछ विद्वानो को नियुक्त किया गया था ।

"और यहाँ दस बारा सदैव मामने जिनवाणी लिखते है वा साधते है और एक ब्राह्मण महैनदार चाकर राख्या है तो वीस तीस लडके बालकन कू न्याय व्याकरण गणित शास्त्र पढाते है और सौ-पचास भाई वा बार्यां चर्चा व्याकरण का अध्ययन करे है ।"[2]

3 कला संस्थानो की स्थापना

जैन समाज ने कला सस्थानो के सचालन मे खूब रूचि ली है । उसने कलापूर्ण मन्दिरो का निर्माण करवाया । मन्दिरो मे भित्ति चित्रो को लिखवाने मे योग दिया । सचित्र पाण्डुलिपियाँ तैयार करवाई । शास्त्रो के दोनो ओर रखे जाने पुट्ठो पर विभिन्न चित्रो को लिखवाया । मन्दिरो मे षट् लेश्या, ससार वृक्ष, समवसरण, नेमिनाथ की बारात, सुकुमाल, गजकुमार जैसे मुनियो पर उपसर्ग, राजा श्रेणिक द्वारा मुनि के गले मे सर्प डालने जैसी क्रिया, स्वर्ग एव नरक वर्णन जैसी कलाकृतियो को तैयार करवाने मे समाज मे रूचि जाग्रत की । उन्होने कलाकारो को सरक्षण प्रदान किया तथा उनकी कला को जीवित रखा । किन्तु कही-कही कला-कृतियो के प्रति हमारी उपेक्षा के कारण ही या तो वे दीमक, सीलन का शिकार बन गई या फिर समाज विरोधी तत्त्वो के हाथ मे पड जाने के कारण कही इधर-उधर कर दी गई ।

जयपुर के दिगम्बर जैन तेरहपथी बडा मन्दिर मे आदिपुराण, भक्तामर स्तोत्र की सचित्र प्रतियाँ है । इनमे उच्च कोटि की कला के दर्शन होते हैं ।

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1 प्रशस्ति सग्रह—44 ।

2 भाई रायमल्ल की चिट्ठी ।

इस मन्दिर मे महाकवि पुष्पदन्त के आदिपुराण की पूरी प्रति सचित्र है जिसमे 440 से अधिक छोटे-वडे चित्र है। सभी चित्र आदिपुराण की कथा-वस्तु पर आधारित है। यद्यपि इसमे चित्रो का आकार समान नही है किन्तु चित्र चाहे छोटा-वडा किसी भी आकार का हो, सभी घटनाओ पर आधारित हे। इसलिए इन चित्रो के आधार पर सारी आदिपुराण कथा को समझा जा सकता है। कितने ही चित्र पूरे पृष्ठ के है, कितने ही आधे पृष्ठ के और कितने ही पाव पृष्ठ के। चित्रो मे लाल, पीला व नीले रग का प्रयोग किया गया है। महिलाओ की धनुष के समान आंखे नुकीले नाक चिपटा एव उभरा हुआ सीना, पतली कमर, आँखो का कान तक काजल, चैक दुपट्टे एव साडियो मे दिखलाया गया है। उनके आभूषण मे चाहे वह गले की माला हो या कानो के झुमके, चूडियाँ, ललाट पर तिलक देखते ही वनता वनता है। पुरुषो को पगडी, दुपट्टा, चैक अथवा विना रग की धोती मे चित्रित किया है। कलाकृति मे युद्ध के दृश्य भी खूव लुभावने एव यथास्थिति को वतलाने वाले हैं। सैनिको को हाथी, घोडे एव पैदल दौडते हुए दिखलाये गये है। भगवान आदिनाथ के राज्याभिषेक का चित्र नयनाभिराम है। आदिनाथ चैक की धोवती, गले मे दुपट्टा तथा माथे पर मुकुट पहने हुये है। एक चित्र मे आदिनाथ अपनी पुत्री ब्राह्मी एव सुन्दरी को पढा रहे हैं। वे चौकी पर विराजमान है। उनके दोनो ओर ब्राह्मी एव सुन्दरी पट्टी लेकर पढ रही है। पास ही मे एक स्टेण्ड पर ग्रन्थ रखा हुआ है। पढाते समय आदिनाथ धोती, अगरखी, मुकुट के वेश मे है। एक दरवारी उन पर छत्र किये हुये है।

आदिपुराण की चित्र कला 16वी शताब्दी की है तथा इस पर अपभ्रंश शैली का प्रभाव है। यद्यपि आदिपुराण की एक प्रति देहली के शास्त्र भण्डार मे भी उपलब्ध है लेकिन कला की दृष्टि से प्रस्तुत पाण्डुलिपि मे चित्रित कला अत्यधिक महत्त्वपूर्ण है।

यशोधर चरित की सचित्र पाण्डुलिपियाँ जयपुर, नागौर, सवाई माधोपुर के शास्त्र भण्डारो मे उपलब्ध होती है। इनमे पुष्पदन्त के सचित्र जसहरचरिउ की चित्रित पाण्डुलिपि सवसे अधिक कलापूर्ण, प्राचीन एव महत्त्वपूर्ण है। यह आमेर शैली के चित्रो वाली है। पाण्डे लूणकरण जी मन्दिर की पाण्डुलिपि मे बहुत बारीक तूलिका का उपयोग किया गया है। 18वी शताब्दी मे चित्रित इस पाण्डुलिपि मे पाण्डे लूणकरण जी अपने शिष्य खीवसी के साथ वतलाये गये है।

भक्तामर स्तोत्र को चित्रित करने मे भी समाज ने बहुत रूचि ली थी। इस स्तोत्र की चित्रित पाण्डुलिपियाँ जयपुर, ब्यावर एव भरतपुर के दिगम्बर जैन मन्दिरो के शास्त्र भण्डारो मे एक-एक पाण्डुलिपि सग्रहित है। इन तीन चित्रित

पाण्डुलिपियो मे जयपुर वाली पाण्डुलिपि सबसे अधिक कलापूर्ण शैली मे लिपिवद्ध है। चित्रो के आकार, उनके भक्तिपूर्ण हाव-भाव, रग, आभूपण, नृत्य एव आचार्य मानतु ग द्वारा भगवान आदिनाथ का स्तवन सव कुछ मूक फिल्म की तरह दिखायी देते है। एक-एक पद्य पर एक-एक चित्र है। जयपुर वाली पाण्डुलिपि 19वी शताब्दी की है।

एक बून्दी शैली के चित्रो का गुटका है जिसमे विविध कथाओ पर आधारित चित्र है। इसी मे चौरासी जाति जयमाला भी है तथा कुछ जातियो के व्यक्तियो को माला की बोली बोलते हुए वतलाया गया है। इसमे जाति विशेप की वेशभूपा का पना चलता है। इसी मे दिगम्बर जैन साधुओ के भी चित्र है तथा जैनेतर साधुओ को भी जटा और ढाढी मे चित्रित किया गया है। विवाह ममारोहो के भी चित्र है जिसमे वर-वधू को दिखलाया गया है। विवाह मण्डप का भी चित्र है।

मन्दिरो मे भित्ति त्रित्रो का आलेख भी कम महत्त्वपूर्ण नही है। जयपुर के कितने ही मन्दिरो मे ये भित्ति चित्र जैन समाज के कला-प्रेम का वखान करते है। जयपुर के बडे दीवान जी के मन्दिर मे, दारोगा जी के मन्दिर मे, सवाई माघोपुर, नागौर, बून्दी के मन्दिरो मे कलापूर्ण भित्ति चित्रो का आलेख है।

इस प्रकार कला सस्थानो के विकास मे भी दिगम्बर जैन समाज एव विशेषत खण्डेलवाल जैन समाज का विशेप योगदान है।

4 शास्त्र भण्डारो की स्थापना

शास्त्र भण्डारो की स्थापन।, उनके सवर्धन सरक्षण एव विकास मे जैन समाज का अपूव योगदान है। इन शास्त्र भण्डारो की स्थापना मे राजस्थान सबसे आगे रहा है। इसलिए वैसे तो यहाँ के प्रत्येक दिगम्बर जेन मन्दिर मे हस्तलिखित पाण्डुलिपियो का सग्रह मिलता है लेकिन नागौर, अजमेर, जयपुर, भरतपुर, बून्दी, कोटा, झालरापाटण, कामा, श्रीमहावीर जी, कुचामन, सीकर, मोजमाबाद के मन्दिरो मे शास्त्र भण्डार पाण्डुलिपियो की सख्या की दृष्टि से अत्यधिक महत्त्वपूर्ण है। अकेले जयपुर मे 13वी शनाब्दी तक की पाण्डुलिपि सग्रहित है, सुरक्षित है। इन शास्त्र भण्डारो मे प्राकृत, अपभ्र श, सस्कृत, हिन्दी, राजस्थानी की हजारो पाण्डुलिपियाँ है। राजस्थान के जैन समाज की इस दृष्टि से यह सवसे महत्ती सेवा है। इन शास्त्र भण्डारो की अभिवृद्धि मे भट्टारको का भी महत्त्वपूर्ण योगदान है। वे जहाँ भी रहे वही के मन्दिरो मे शास्त्र भण्डार की स्थापना कर दी और धीरे-धीरे उनमे नये-नये ग्रन्थो को लिखवा कर स्वाध्याय प्रेमियो के लिए उन्हे उपलब्ध कर दिया।

प्राचीनतम पाण्डुलिपि

जयपुर के दिगम्बर जैन मन्दिर बडा तेरापथीयान के शास्त्र भण्डार मे सवत् 1329 को पचास्तिकाय की प्राचीनतम पाण्डुलिपि सग्रहित है। 15वी, 16वी एव 17वी शताब्दी मे लिपिबद्ध की हुई सैकडो पाण्डुलिपियाँ इन भण्डारो मे उपलब्ध होती है जिनमे खण्डेलवाल, अग्रवाल जैन समाज के इतिहास की सामग्री भरी पडी है। इन शास्त्र भण्डारो मे अपभ्र श भाषा की सैकडो पाण्डुलिपियाँ सग्रहित है जिनमे से अधिकाश कृतियाँ अपने प्रकाशन की बाट जो रही हैं। नागौर, अजमेर, आमेर, जयपुर के शास्त्र भण्डारो मे अपभ्र श का सबसे अधिक साहित्य मिलता है। इस प्रकार जैन समाज को भट्टारको के निर्देशन मे इस साहित्य को जीवित रखने का श्रेय प्राप्त है।

अपभ्र श के समान सस्कृत एव राजस्थानी तथा हिन्दी भाषा मे निबद्ध विशाल साहित्य जितना राजस्थान के शास्त्र भण्डारो में मिलता है वह भी आश्चर्य-जनक हैं। कुछ पाण्डुलिपियाँ तो ऐसी है जिनकी एक मात्र पाण्डुलिपि इनमे मिली है और अभी तक उसकी दूसरी पाण्डुलिपि अन्यत्र कही नही मिल सकी। वास्तव मे प्राचीन जैन साहित्य का सरक्षण, सवर्धन एव लेखन मे जितना योगदान इस समाज का है वैसा अन्यत्र कही देखने को नही मिलता।

5 कलापूर्ण मन्दिरो का निर्माण

जैन समाज एव विशेषत खण्डेलवाल जैन समाज ने कलापूर्ण मन्दिरो के निर्माण करवाने मे सबसे आगे रहा है। राजस्थान एव मालवा मे अधिकाँश मन्दिर खण्डेलवाल जैन समाज द्वारा बनवाये हुये है। उनमे से यद्यपि अधिकतर मन्दिर साधारण स्थिति के है लेकिन कुछ मन्दिर तो अत्यधिक कलापूर्ण है तथा अपनी विशेषताओ के लिए सर्वत्र है।

इन मन्दिरो मे सागानेर (जयपुर) का सघी जी का मन्दिर सबसे प्राचीन एव कलापूर्ण है। इस मन्दिर का निर्माण 10वी शताब्दी मे हुआ था। मन्दिर के चौक मे स्थित वेदी की बादरवाल मे सवत् 1011 का एक लेख है जिसके अनुसार मन्दिर का निर्माण इसके पूर्व ही होना चाहिए।[1] इस मन्दिर की तुलना आबू के दिलवाडा के मन्दिर से की जा सकती है जिसका निर्माण इस मन्दिर के बाद मे हुआ था। मन्दिर का प्रवेश द्वारा अत्यधिक कलापूर्ण है। चौक मे हाथी, स्तम्भो पर किन्नर-किन्नरियाँ विविध वाद्य यन्त्रो के साथ नृत्य करती हुई प्रदर्शित

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1 **सवत् 1011 लिखित पण्डित तेजा शिष्य आचार्य पूर्णचन्द्र।**

की गई है। इन्द्रो के हाथो मे फूलो की माला है जो चवर भी कर रहे हैं। निज मन्दिर के चौक की वेदी का तोरण द्वार एव बादरवाल की बनावट बहुत ही सुन्दर एव नयनाभिराम है। ऐसा लगता है कि कलाकार ने अपनी कला को उन्ही मे उडेल दी है। कलाकार ने जो भी भाव प्रदर्शित किये है उनको देखकर दर्शक भाव-विभोर हो उठता है। इसी चौक मे दक्षिण की ओर गर्भ-गृह मे सवत् 1185 की करीब ढाई फीट ऊँची भगवान पार्श्वनाथ की मनोज्ञ एव कलापूर्ण प्रतिमा है जिसके दर्शन मात्र से ही दर्शक हृदय मे अपूर्व श्रद्धा उमड पडती है। मन्दिर के बाहर वाले चौक की दीवाल पर तथा मन्दिर के बाहर के भाग मे ढोला-मारू के चित्र है जिससे पता चलता है कि 11वी शताब्दी मे ढोला-मारू की कहानी अत्यधिक लोकप्रिय थी। मन्दिर के ऊपर के शिखर भी इसकी प्राचीनता को उजागर करने वाले हैं। यह मन्दिर अपनी शिखरो के लिए भी प्रसिद्ध है।

उदयपुर जिले मे स्थित अतिशय क्षेत्र के केशरियानाथ जी का मन्दिर उत्तरी भारत के दिगम्बर जैन मन्दिरो मे प्राचीनतम मन्दिर है। यह मन्दिर भी 10वी शताब्दी के पूर्व का माना जाता है। सवत् 1431 मे इसका प्रथम बार जीर्णोद्धार हुआ था। भगवान ऋषभदेव की प्रतिमा की प्राचीनता के सम्बन्ध मे विद्वानगण एकमत नही है।

झालरापाटन का शान्तिनाथ का मन्दिर कच्छपघात शैली के मन्दिरो की श्रृंखला का बेजोड उदाहरण है। इसे शाह पीपा ने 1046 ईस्वी ने बनवाया था तथा इसकी प्रतिष्ठा भवदेव सूरि ने की थी। यहाँ की सानसला की पहाडी के स्तम्भ पर सन् 1109 का लेख है जो पीपा श्रेष्ठी की मृत्यु का उल्लेख करता है। यह वही व्यक्ति है जिसने शातिनाथ का मन्दिर बनवाया था। कला की दृष्टि से यह मन्दिर भी राजस्थान के प्रसिद्ध मन्दिरो मे से है।

राजोरगढ (अलवर) मे शान्तिनाथ की मूर्ति पर विक्रम सवत् 979 (922 ए डी) का लेख अकित है। नवगजा के नाम से प्रसिद्ध इस मन्दिर मे भगवान शान्तिनाथ की प्रतिमा 13 फीट 9 इच के आकार की है जो यहाँ के भयानक वन मे मानो सभी जीव-जन्तुओ एव पशु-पक्षियो को अभयदान देती है।

शेरगढ का प्राचीन नाम कोशवर्धन था। 10वी एव 11वी शताब्दी मे यहाँ जैन धर्म अपने वैभव पर था। 1105 ईस्वी मे तीर्थंकर नेमिनाथ का महोत्सव नये चैत्य मे मनाया गया था उस समय वहाँ जैनाचार्य वीरसेन विराज रहे थे। सन् 1134 के एक शिलालेख के अनुसार खण्डेलवाल श्रेष्ठि शात के पुत्रो द्वारा शातिनाथ कुंथनाथ एव अरहनाथ की मूर्तियो की स्थापना का उल्लेख है।[1] अटरू मे दो बडे-

बडे जैन मन्दिर थे जो 10वी शताब्दी के आस-पास के थे। एक सुन्दर खडगासन प्रतिमा अब भी वहाँ रेल लाइन के पास प्राचीन मन्दिर मे दबी हुई है। इस मूर्ति पर विक्रम सवत् 1165 का लेख अकित है। केशोरायपाटन जिसका पूर्व नाम आश्रम-पट्टन था, यहाँ स्थित मुनिसुव्रतनाथ का मन्दिर 12वी शताब्दी का मन्दिर है। यहाँ आचार्यों एव साधुओ का निरन्तर विहार होता रहता था। श्री नेमीचन्द्र सिद्धान्तदेव जैसे तपस्वी साधु का यह आश्रमपट्टन साधना का केन्द्र था। 13वी शताब्दी के मदनकीर्ति ने शासन चतुर्विशितिका ने इस स्थान का तीर्थ के रूप मे उल्लेख किया है।[1]

डेह् (नागौर) का चन्द्रप्रभु स्वामी का मन्दिर 12वी शताब्दी मे निर्मित माना जाता है। चन्द्रप्रभु स्वामी की मूर्ति पर सवत् 1219 मे प्रतिष्ठित होने का लेख है तथा यहाँ पर विराजमान बाहुबली स्वामी की मूर्ति 9वी शताब्दी की मानी गयी है। मन्दिर विशाल एव कलापूर्ण है।

बिजोलिया (भीलवाडा) को भगवान पार्श्वनाथ की तपोभूमि बनने का सौभाग्य मिला था। वहाँ के सवत् 1226 के शिलालेख के आधार पर यह कहा जा सकता है कि वहाँ 12वी शताब्दी मे एक विशाल मन्दिर निर्माण का हुआ था। जो वर्तमान मे वही कही दबा पडा है या फिर काल के गर्त मे समा गया है।

शिवाड (राजस्थान) के जैन मन्दिर का निर्माण सवत् 1212 मे हुआ था। सवत् 1556 मे इसका जीर्णोद्धार एक खण्डेलवाल श्रेष्ठी ने कराया था। कविवर ठक्कुरसी ने चाकसू का अपनी कृतियो मे अच्छा वर्णन किया है। मोजमाबाद का भगवान आदिनाथ का मन्दिर राजस्थान के कलापूर्ण मन्दिरो मे से एक मन्दिर माना जाता है। यह मन्दिर आमेर के महाराजा मानसिंह के प्रधान अमात्य नानू गोधा की अमर कृति है। इसके तीन शिखर बहुत ही भव्य एव आकर्षक है। मन्दिर के भीतर के चौक का सामने वाला भाग कला-कृतियो का खजाना है तथा मुख्य वेदी के गुम्बज के भीतरी भाग मे भित्ति चित्रो का अम्बार लगा हुआ है। इस मन्दिर की प्रतिष्ठा सवत् 1664 मे हुई थी।

17वी शताब्दी मे निर्मित महावीर अतिशय क्षेत्र पर स्थित भगवान महावीर

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1. राजस्थान का प्राचीन तीर्थ—केशोरायपाटन—डॉ० कासलीवाल।
2. दिण्णेक ढूंढाहड देस मज्झि, णयरी चम्पावई अरिऊ सत्थि।
तहिं अत्थि पास जिणवर णिकेउ, जो भवण्णिहिं तारण हसेउ॥
—मेघमाला कथा

का मन्दिर भी अपनी विशालता एव तीन शिखरो के लिए सर्वत्र प्रसिद्ध है । सागानेर, मोजमाबाद के समान यहाँ के शिखर भी उत्तु ग एव आकर्षक है ।

इसी तरह 17वी–18वी शताब्दी मे निर्मित चादखेडी क्षेत्र यहाँ के मन्दिर के भूमिगत भौरे मे विराजमान भगवान आदिनाथ की विशाल एव मनोज्ञ प्रतिमा के लिए प्रसिद्ध है । इस मन्दिर का निर्माण सवत् 1746 के पूर्व हो चुका था ।

जयपुर तो जैन मन्दिरो का नगर ही है । एक ही नगर मे 200 मन्दिर चैत्यालय होना यहाँ की एक विशेषता है । सभी मन्दिर चैत्यालय सवत् 1788 से सवत् 2045 तक निर्मित है । विगत दो सौ साठ सौ वर्षो मे बने इन मन्दिरो मे सिरमोरियो का मन्दिर, बडे दीवान जी का मन्दिर, गोधो का मन्दिर, तेरहपथी बडा मन्दिर, पाटोदी का मन्दिर, लश्कर का मन्दिर विशाल एव कलापूर्ण है । सिरमोरियो के मन्दिर मे मुख्य वेदी के पीछे पचकल्याणक सुमेरु पर्वत का अकन कलापूर्ण है । सगमरमर पर अकित भाव अत्यधिक मनोज्ञ एव मुँह बोलने वाले है । मन्दिर की मुख्य वेदी एव उसके ऊपर के शिखर दर्शनीय है । बडे दीवान जी के मन्दिर की उत्तर की ओर जो चैत्यालय है उसमे पच्चीकारी का कार्य मन को मोहित करने वाला है । इसी तरह गोधो के मन्दिर मे मुख्य मन्दिर के बाहर के भाग के दरवाजो पर जो बारीक कुराई का कार्य कराया गया है वह बेजोड है । तेरहपथी बडा मन्दिर मे चौक के पूर्व की ओर तिवारे मे अशोक वृक्षो की पच्चीकारी उल्लेखनीय है । इसी तरह पाटोदी के मन्दिर की मुख्य वेदी एव उसके ऊपर के गुम्वज मे रगीन चित्र दर्शनीय है । चौडे रास्ते मे स्थित यति यशोदानन्द के मन्दिर के चौक मे चारो ओर के भित्ति चित्र भी नयनाभिराम है ।

6 तीर्थ क्षेत्रो की स्थापना एव विकास

देश मे सैंकडो की सख्या मे तीर्थ क्षेत्र है । इनमे कुछ सिद्ध क्षेत्र है एव अन्य सभी अतिशय क्षेत्र है । सिद्ध क्षेत्र तो तीर्थङ्करो के किसी भी कल्याणक की भूमि होने के कारण निश्चित है लेकिन अतिशय क्षेत्रो का उद्भव होता रहता है और उनकी सख्या सबसे अधिक है । जैन समाज के अन्य अगो की तरह खण्डेलवाल जैन समाज ने उनकी स्थापना एव विकास मे पूर्ण सहयोग दिया है ।

सिद्ध क्षेत्रो मे सम्मेद शिखर, गिरनार, चम्पापुर, पावापुर, राजगृही जैसे प्रसिद्ध तीर्थ क्षेत्रो के विकास मे उनका अत्यधिक योगदान रहा है । अष्ठापद (कैलाश) पर जिस तरह भरत चक्रवर्ती ने जिनालयो का निर्माण करवाया उसी तरह साह नानू गोधा ने सम्मेद क्षेत्र पर निर्वाण प्राप्त बीस तीर्थङ्करो के मन्दिर

बनवाये और उनकी अनेक वार यात्रा की। सवत् 1732 ज्येष्ठ सुदी 2 को आमेर निवासी गिरधर, काला गोत्रीय श्री घासीराम शाह एव उनकी पत्नी ने वहाँ पच कल्याणक प्रतिष्ठा का आयोजन कराया था। सवत् 1863 मे दीवान रायचन्द छाबडा ने एक विशाल सघ लेकर सम्मेद शिखर जी की यात्रा की और वहाँ विकास के अनेक कार्य किये।

गिरनार सिद्ध क्षेत्र

गिरनार सिद्ध क्षेत्र का राजस्थान वासियो एव विशेषत खण्डेलवाल जैन समाज का विशेष सम्वन्ध रहा। राजस्थान मे होने वाले सभी श्रेष्ठियो ने वहाँ वन्दना की। जयपुर के पाटोदी के मन्दिर के शास्त्र भण्डार मे एक गुटका है जिसमे गिरनार की यात्रा का वर्णन दिया हुआ है। सवत् 1858 मे दीवान रायचन्द छाबडा ने रैवतकाचल (गिरनार) की पूरे सघ के साथ यात्रा की और वहाँ पच कल्याणक प्रतिष्ठा सम्पन्न करायी।

हस्तिनापुर

हस्तिनापुर क्षेत्र के मन्दिर मे सवत् 1164 की एक शान्तिनाथ स्वामी की खड्गासन प्रतिमा है जो देवपाल सोनी द्वारा प्रतिष्ठित करवा कर विराजमान की गयी।

अहार क्षेत्र

अहार जी क्षेत्र का प्राचीन काल मे खण्डेलवाल जैन बन्धुओ ने विकास मे बहुत रुचि ली थी। वहाँ जितनी मूर्तियाँ प्राप्त हुई है वे वर्तमान मे वहाँ के म्यूजियम मे रखी हुई है। वहाँ 12वी और 13वी शताब्दी मे खण्डेलवाल बन्धुओ द्वारा स्थापित कितनी ही मूर्तियाँ उपलब्ध हो चुकी है। इसी तरह चम्पापुर एव पावा का तीर्थ है जिनके विकास मे इस समाज ने अपना तन, मन, धन समर्पित कर रखा है।

दिगम्बर जैन अतिशय क्षेत्र श्री महावीर जी

उक्त अतिशय क्षेत्र की स्थापना एव विकास मे खण्डेलवाल जैन समाज का सबसे महत्त्वपूर्ण योगदान है। जब से मूर्ति का जमीन से उद्भव हुआ उसके बाद से ही इस समाज के व्यक्ति यहाँ की देखभाल मे लगे रहे। बसवा निवासी श्री अमरचन्द्र बिलाला ने यहाँ मन्दिर निर्माण करवाया।

बसवा के बिलाला परिवार का इस क्षेत्र से बहुत लगाव रहा है। सवत् 1782 मे भवानी बैनाडा सरावगी क्षेत्र के मन्दिर का पुजारी टहलवा था। सवत 1834 मे नथमल बिलाला यहाँ सघ समेत यात्रा के लिए आये थे। सवत् 1863 मे दीवान रायचन्द छाबडा ने सम्मेद शिखर जाते हुए यहाँ की यात्रा की थी। इस प्रकार विगत 400 वर्षों मे इस क्षेत्र के विकास मे खण्डेलवाल समाज का विशेष योगदान रहा है।

राजस्थान एव देश के अन्य सभी तीर्थो के विकास मे खण्डेलवाल जैन समाज का महत्त्वपूर्ण योगदान रहा है। इन सब का वर्णन षष्ठ अध्याय—पच कल्याणक प्रतिष्ठाएँ—मे किया जा चुका है।



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~~वांसमहसु~~ गच्छनी कल्पो

श्रीवीरवर्द्धमानजीने मुक्तिपधारयापा छै वरस ६०५ पाछै अपरा
जितके वारे श्री जिनसेनाचार्यजी खंडेल गिरिनामराजाछो तिने
खंडेलानामा है सवोधा। जदि स्यौ खंडेलवाल श्रावक हुवा तीकौ ब्यौ
रा॥ मनुष्यानै कष्ट उपजतो जाएपे मलवाडी को। जदपुरोहित ब्राह्म
णा आपरी सुं जैनका मुनीश्वरांनु दोषकरि अरनरमेध यज्ञ
स्थापितकीयौ सो वा मुनीश्वरा ब्राह्मणांने वादकारजी ता छा निदो
धकरि वा ब्राह्मणा यज्ञ का कुंडमें १०५ एकसो एक मुनीश्वर होम्या त
व प्रजा मलवाड सुं वहुत छी जिवा लागी छी। एजा हो मैं जिनसेन
चार्यजी पधारया। जांरु गुफा माहास्यौ का हि २ एक गुफा जैन का श्रा
वका कौ दीयौ। वै वै चक्रेश्वरी देवी कौ आराधकीयौ जव वै गुफ
वार्ता ता हुई। जवया वात राजा सुणि दर्शन आयौ अरजकरी
जुया प्रजा छीजे वहुत छै व र्षं दाद या प्रजानै छीजता हुवा सु
कौण पापकरि छीज। तो कहो स्वामीजी। तव जिनसेनाचार्यजी
आज्ञाकरी जु राजाथांका पुरोहिता का मनीश्वर तप क
रै छा त्यानैं यज्ञ का कुंड मै होम्या जि पाप सुं या प्रजा छीजै जदि
राजा सुणि अरवस्तोत दुःखकीयौ जदि राजानै वहुत सबो
धोंधि दकाम म्रोंवा किंव नहीं था के छानै यो अपराध हुवा
छै थे इ वातकौ दु खमति करौ। राजा स्वामी सुं अरजकरी आ
पै उपकार करौ जि न्याति इ नगर कौ पाप मिटै। और सेती यो पा
प अनर्थ मिटै नहीं। जदि आचार्य कहौ जु आतमीक धर्म एक
मै तो वचाव होइ नहीं तो वचाव होइ नहीं। जव राजा हुसत जो
डि अरिकरी अर वै समे गुफा की चौकी दिवा लागा जदि राजा नि
यासी ८२ गांवांका आया था सो वै गांव गाव के नामि गोत्र था
प्या सो गोत ८२ तो छत्री सु हुवा। अरगोत २ सुनार स्यौ हुवा॥
ज्या को ब्यौरा। जु नो लैपी छीदी हुं सो तेदी हुं। अव या को गो
त्र वर्णन्या प्या। हाथमा देद थी मो देष्यो जिंसौ। जदि राजा
कहौ जु एसो मौ आद छै गोत त्योर करि थाप्यो छो। जदि दि
हाडी पुछी जाके ग्राम ति दिहाडी छी सु तो ग्रामएय स्वजक
हाया। अर जिंया के मो हण दिहाडी छी सो तेमो हएपा कहा
या। इ न्याति गोत ८४ हुवा। ज्याति खंडेलवाल खंडेला सुं हु
वा। वंश २४ दिहाडी २४ ज्या का गोत ८४ हुवा।
प्रथम गोत साह वंश चक्रवाण देवी चक्रेश्वरी १ दूजो गोत पा
पडीवाल उतन पापडे वंश चक्रवाण देवी चक्रेश्वरी २ तीजो गो
त भावसा उतन जादसै वंश चक्रवाण कुलदेवी चक्रेश्वरी ३
चोथो गोत्र पाहाड्या उतन पाहाडी वंश चक्रवाण देवी चक्रेश्व
री॥४ पांचवुं गोत्र दरडौद्या उतन दरडै वंश चक्रवाण देवी

[illegible]

पाण्डुलिपि सख्या–1

जापरमरांमजी कूलदेव्यांकांमणिवाहण बलधलादे
तो दूधीहोय गाय बेचे तो दूधी होय विक्रम सौ संवत
८ मिती बैसाष सुदि ४ पाछे संवत १२०२ वा रै थरमचंद
सिधांती कै वछराज वासराज पाटणी हुवा मुकाली:
आल में एक भाई सौं वोलि में एक भाई सोलरि कुमावे
वा सौं वोलि मैं मुकाली का दांम पकै तो न होता दिल्ली अरज
सुरति लिषिहरम पातिसाहा सुं अरज पहुंचाय छुडाये
बेटो करिराष्यो मुसलमांन हुवो फेरि हाकिम होय सां
मरि गयो जो भाई सारा मुसलमांन करहु सो धि नाया नै प
कड्या जो थे मुसलमांन होहु तदि वासराज सारा भाई म
सलति करी फलोधी श्री पारसनाथजी की जात को नांव
लेर छुटसी जो कही मेह पार्श्वनाथजी की जात बोलाछी
महाको भाई वछराज नै आंष्या देषांत दिशा जात्रा आवां सो अ
ब मेह थांस्यो मिल्या मन को मनोरथ सिध हुवो सो मुस
लमान जात्रा करि आवां तादि हुला अब मुसलमान हुंतो
जात्रा लागै नहीं तो मुं जात्रा करि आवां बालदि बछराज
कह्यो मैं भी चालुगा सो ये सारा फलोधी न चालता गैला में

पाण्डुलिपि सख्या–2

इसो बिचार करि जोग ध्यान मैं सावधान हुवा
नगर खंडेला मैं खंडेल गिर राज्य करे ॥ खंडे
ला नै गांव चोरासी लागे । त्यां मैं जुदा जुदा ठाकुर
चाकरी करैं त्यां नैं गांव चाकरी मैं दीया । सो दे
य गावां का ठाकुरां के बेटा न छा । सो वैह गांव खं
डेला मैं ही छा ॥ सो वां गावां मैं एकै अवसरि मरव २
ई बापरी । लोक घणां मरिबा लागा । तदि ब्राह्म
णां नैं राजा बुलाय पूछ्यो यो कष्ट कह्यां मिटै चो
रासी गावां का लोक मरी का उपद्रव सूं सारा खंडेले
आय भेला हूवा उपद्रव ज्यादा उपज्यो तदि ब्रा
ह्मणां कह्यो महाराजि नरमेध यज्ञ कराजे ज्यों कं

पाण्डुलिपि सख्या-4

श्री गणेशाय नमः

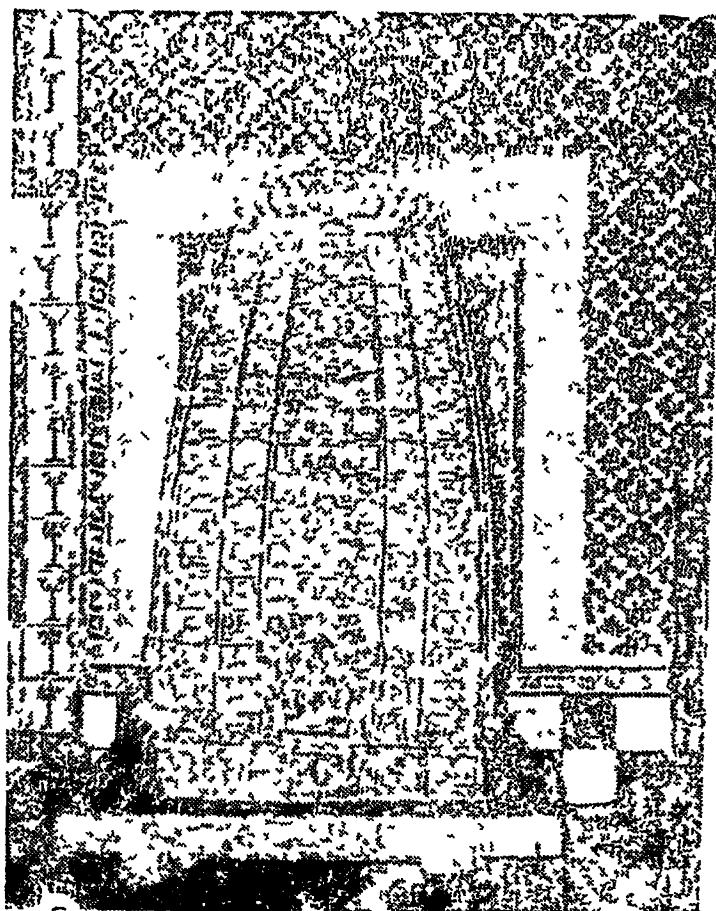
फतेगढ़ स्यारे माथाफोजवाली जीनम गामथयहे
लक्षण राजमदीवासावलीह चोरासीन्या ने
गीतीव रोमगणपतदाता गुणसाह दयालु
घरे हैमणा कुसौनीमसकारकर जेते स्यामी
समतजैमापोसोहि गवरीनंदनं हलसा रेवा मन
कवेकर ताहारी सेवा चरचुसील सीडूरनाले
मुगाजे च्यारे स्यौहकनामै गुहा च्यारेमुगासे
तरसै स्यामीकरेप ता गोत चौरासी वरन
अपरे दोजलगाहे संमतेसीलासैसम छती
सतीरतारे कीसो सो गुणसा गो दमे कीरतीव
रीजीसतारे हरस्सुरसत चीतलगाये जेत
देवीआउगाये ब्रह्मसुतामोहे बुद्धीजे दे ये बेद
च्यारे कैमेद जेहे बडे वालवडे लगाल्ये
जेल धूमकोलीसाजे ग्याने धूमडीगमरसु चीत
लाये तो बापचौरासी भगवाने गाये गुणबाप
चौरासी नरै सुण पो चीतलगाये जेठर
णीका मासुण मलामल गुणगाहे चौरासी
न ले चोइ सदेहाने चोईरसबंडसुणाका
मुन्यो गाछत्रथे सतालो सैसार स्वादो आउ के

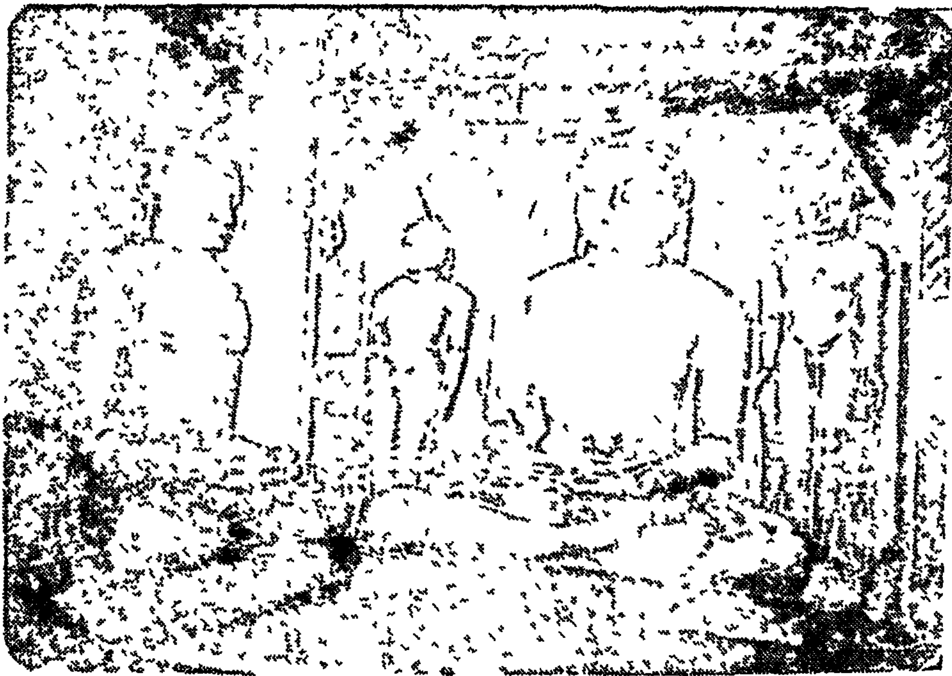
पाण्डुलिपि सख्या-8



श्री आदिनाथ दि जैन मन्दिर मोजमाबाद (जयपुर)
के तीन उन्नत शिखरो की झलक ↑

सहस्रकूट चैत्यालय
रामगजमडी
(कोटा) →





कालू छाबडा द्वारा सवत् 1593 में प्रतिष्ठित भगवान शान्तिनाथ
की विशाल एव चमत्कारिक प्रतिमा आवा (राजस्थान) ↑